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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1857.

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### Ways and Means,

Or, The Fountain and the Streams.

ONE thing is certain in our Missionary work, the strength of the Church is not drawn out, and the little which is done, is no fair index either of the ability, or of the latent zeal and love of her members. That she is able to do more, let the example of the few parishes in her borders, which are at all faithfully worked and drawn out, in the Missionary way, clearly testify. Without invidious comparisons, as it is a matter of public record, and every where known in her gates, we will adduce the case of the four parishes which do most for our general Domestic Missions. They are all in the City of New-York, and are the Church of the Ascension, St. George's Church, the Holy Communion, and St. Bartholomew's. It is well known that the Ascension Church and the Church of the Holy Communion, make an annual Epiphany offering for Missions, domestic and foreign, which is counted by thousands instead of hundreds and tens. St. George's and St. Bartholomew's adopt a different method, making separate collections for these various objects, and raising a large amount in the aggregate; St. George's Church having, during the last year, contributed \$1,500 to our Domestic missions, and more than \$8,000, or about one-eighth of what is raised by the whole Church, for the Foreign Missionary Work. Now it cannot be pleaded that

these parishes are thus so liberal, only because they are more able than many others. It has been truly said, "our ability is very much according to the sense we have of our duty." They are then rather more *able* because they are more *liberal*, and they are more liberal simply because they have an enlightened knowledge of, and lively interest in the great work of Missions. In other words, they are instructed, exhorted, quickened and drawn out, on a growing and ascending scale of Missionary zeal and liberality.

Now, if we come to the true secret of this, it is to be found clearly and solely in the interest which their pastors take in the Missionary cause and work. Their ways and means of effecting the object, are in no two cases the same, though in all they depend mainly on their people being informed and instructed, in order to their being awake, and liberal. They all encourage the circulation of the SPIRIT OF MISSIONS, and either read or circulate, and bring home to their people the Advent and Epiphany statements and appeals of both Committees, with such other information as may from time to time be furnished them. The result is, that when a notice is given in their Churches for a Missionary contribution, they explain and enforce it, so that their people never are at a loss to know what they mean, and to what cause they are called on to contribute.

Now the means employed by these various Rectors all tend one way, and "this one thing they do," seeking to inform their people, to quicken them, to imbue them with a missionary spirit; and then "they reap what they have sown and gather up what they have strewed."

The means employed this year were severally these :

The Rector of St. George's, both before and at the time, explained and commended the objects of both Committees, as he can do with earnestness and power.

The Rector of St. Bartholomew's on the Sunday before, warmly commended the claims and wants of the Domestic Committee, which were enforced at the time of the collection by a sermon from the Secretary, and the result, on a most unfavorable day, was the largest contribution ever made *in that*

*Church* for the work of our Domestic Missions. On one occasion before, a little larger sum was raised by individual subscriptions, in addition to a collection previously made.

The pastor of the Church of the Holy Communion, on the Sunday before his Epiphany offering, read the Advent and Epiphany Appeals of both Committees, prefacing and following them with earnest and effective remarks, and a warm-hearted appeal of his own, followed by a sermon at the time of the Contribution, from the Rector of St. Andrew's, Philadelphia. The result was a steady advance on the previous munificent and noble contributions of that parish, which have done so much to inaugurate a new era in our Missionary contributions, and to realize the vision of the Prophet, "When the vile person shall no more be called liberal, nor the churl be said to be bountiful; but the liberal shall devise liberal things, and by liberal things shall he stand."

The Rector of the Church of the Ascension last year made an experiment, which he has repeated this year with still more gratifying success. It was the simple, practical, easy plan, which may be widely imitated with similar results, of addressing a brief, persuasive, and affectionate note to every member of his parish, commending the objects and claims of the cause as a whole, and the interests and wants of both Committees in their own Advent and Epiphany statements and appeals, and the result has been the noble offering of \$5,200, increased before and since by other contributions from members of that large and liberal parish.

But here is the circular—let it speak for itself. It is short, terse, warm-hearted, and directly to the point; and that it went from the heart of the Rector to the hearts of his people, their prompt and liberal response is the best proof.

PARSONAGE OF THE CHURCH OF THE ASCENSION, }  
NEW-YORK, *January 15th, 1857.* }

MY DEAR FRIEND:—I beg leave to commend to your perusal the Advent and Epiphany Statements of the Domestic and Foreign Committees which accompany this note. It is not possible for me, in the brief space of an annual sermon, to present even a fair outline view of our Missionary work; but neither is it possible for you to appreciate the urgency of this call, without a knowledge of the labors of our Missionaries.

May I not hope that you will take an hour this week to examine these documents, and also to consider your responsibility to God for aiding efficiently in the prosecution of our Missions? Let there be some proportion between your offerings and the Saviour's free mercy to you. Let there be some *self-denial* in your annual gift. Do not offer unto God that which *costs you nothing*. Give until you *feel it*; yet "not of constraint, but willingly; for God loveth a *cheerful* giver."

"Freely ye have received; freely give."

Your Friend and Pastor,

G. T. BEDELL.

N. B.—The collection will be equally divided between the Domestic and Foreign Treasuries, except so much as may be specifically designated by the donors. If after subscribing for the SPIRIT OF MISSIONS, or the *Carrier Dove*, you fail to receive it, please inform me. If you desire to subscribe for either, please fill up the blanks in the paper below, and place it, together with the necessary subscription, in the plate, on Sunday.

Now, the legitimate inference from all these cases is one and the same. The fountain, whence such streams flow, is everywhere the same. Its sources are few and simple, and are these :

1. An interest on the part of the clergy, real, earnest, warm, active, true, and constant. Why may not all the clergy catch the spirit, and follow the example?

2. Enlightened knowledge in the people, fed and kept alive by constant reading of our Missionary periodicals and appeals, and by the instruction and exhortation of their Pastors. Why may not these be universal? Why may not the SPIRIT OF MISSIONS be in every family of the Church, and every minister at her altars enforce and commend the sacred cause of Christian Missions? Why should the small number of five thousand copies limit the circulation of her Missionary organ, the SPIRIT OF MISSIONS, in a Church which numbers her 120,000 communicants and her 600,000 worshippers? Verily, as water can rise no higher than its level, so our Missionary contributions can never go beyond the prevailing measure of enlightened knowledge and lively interest in the members of our Church.

3. A true Missionary spirit in the hearts of the people, shewn by earnest prayer, the love of Christ, love for the souls for whom He died, a devout improvement of the means of grace,



and a real enjoyment of the hope of glory. Where these exist, are always to be found a lively interest in the cause of Missions, and earnest, warm-hearted and liberal efforts in its behalf.

We make, then, our plain and earnest appeal to the clergy. Will you help us in this noble work? It is a part of your ministry and work, and "bound up, as in the bundle of life," with the best interests of your own souls, of the people of your charge, and of the whole Church of Christ. Help us, then, by prayer and effort—by earnest, life-long interest, in our blessed cause. You will see its happy issues, more and more, as life rolls on, and reap its richest, choicest fruits in the harvest of eternity.

We make, too, our earnest and warm-hearted appeal to all the members of the Church.

We invoke your enlightened, cordial, liberal interest in our cause. Pray for it. Inform yourselves of its wants, and claims, and progress. Take in it a lively and ever-growing interest. Your own best interests are suspended upon it: for "the liberal soul shall be made fat, and he that watereth shall be watered also himself." Then, with a true, warm heart of love to God, and love to man, determine that you will ever cherish a true Missionary spirit, which is none other than "the mind of Christ," the power of prayer, the love of God, and a true love for your own souls, and the souls of your fellow-men. May this spirit everywhere prevail and abound, and we shall hail its happy issues, and rejoice in its abundant and blessed fruits.

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### **Suffering and Exposure of our Missionaries.**

WE give the following, from a private letter of our faithful Missionary at Loudon and parts adjacent, in East Tennessee, the Rev. J. L. Gay, whose recent visit at the East, many of our readers will remember. It was not sent as a report, but for our own information. It furnishes, however, so good an illustration of the sufferings and exposure of our Missionaries, "in weariness and painfulness, in cold and nakedness," that we

cannot refrain from giving it. May He who "stays His rough wind, in the day of the East wind," so temper the wind and storm as to protect and defend His faithful servants in their weary way. May He speedily restore and long spare this His servant for yet further labor and usefulness in His service. But to the letter itself.

I am sorry to tell you that I have been very sick since I came home. In going to and returning from three of my outposts, 9, 15 and 18 miles distant, I was much exposed to the severe cold, as I was obliged to perform these journeys on horseback, and, two of the nights that I was from home, was compelled to sleep almost out of doors, in open rooms in which one could almost count the stars. True, I was with the kindest and most hospitable of people; still, they themselves had lived all their lives in frail tenements like these, and perhaps had never seen or imagined anything better. The consequence was, that I came home with a pleurisy which ever since has confined me to my house and bed. I am better now, but my cough is very severe. I know not when I shall be fit for duty again. The winter with us is very severe—far more so thus far than the last.

Don't imagine that I tell you this by way of complaint. By no means. I endure them all cheerfully and gladly. But it is right that you should know how we do, even if it be poorly. We hope for better health, better weather, better opportunities, and better success in our labors.

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### Philander Chase.

WE give the following, not as a voice from the dead, but as a proof that the spirit of the lamented father, the pioneer missionary, and apostle of our Church, in the great west, lives again in the son who bears his honored name. Though the amount sent is not large, yet the spirit and will are as good, and the sentiments of the letter as just, as if it had enclosed its hundreds or thousands. It is the spirit of true sympathy and lively interest in the clergy, which must stir up and draw out the people. This is our only reliable fountain of supply and hope. May its streams be ever full, and its healing waters flow forth everywhere, at home and abroad.

WYOMING, *Illinois*, Jan. 19th, 1857.

DEAR SIR:—Although a stranger to you personally, yet I cannot but express the interest that I feel in the prosperity and success of missions.

Having been occupied in the field chiefly in commencing new churches, I can fully realize the embarrassments that young clergymen feel when sent forth (not two and two) but singly and alone; resembling our Lord's disciples, only in that they often go forth without purse or scrip, and as to being supported by those who think that they are conferring a favor by coming to listen, it is impossible. To aid such as these, I send you from Wyoming \$6.50, and from Kewanee \$3.50, two parishes just struggling into existence, and both striving to build churches for themselves. I trust that our state, which is rapidly advancing in wealth and prosperity, may grow as rapidly in grace, and yield her fruits to the support of God's husbandmen, both here and abroad, as bountifully as her lands yield their fruits in their season.

Believe me, yours truly,

PHILANDER CHASE.

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### Mississippi.

#### *Holmes County—Rev. B. Halsted.*

SINCE the last semi-annual Report, no material change has taken place in the condition of this parish. Services were continued regularly up to the time of my leaving home to attend the meeting of the General Convention, as a Delegate from this Diocese, and the attendance has been encouraging. One person has been added to the communion, and a growing interest in the services is manifested by others, who, I trust, will in no long time seek to be admitted within the fold of Christ.

A catechetical class has been established on one of the plantations, embracing about twenty-five colored children, of whom seven have been baptized, and others will soon be admitted into the Church by the same Sacrament.

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### Kentucky.

#### *Versailles—Rev. J. W. Venable.*

I HAVE just received the January number of the SPIRIT OF MISSIONS, and learn therefrom the recent change made in the Missionary Year, and of the time for sending in the semi-annual reports. In accordance with this new arrangement, I beg leave to submit the following:

The report from this parish forwarded in the latter part of September, 1856, embraced all the statistical information concerning it to that date. Since then, nothing of special moment has occurred.

The festivals of the Church have all been duly observed, and it is grati-

fyng to perceive the growing interest manifested, as one by one the leading events in the blessed Redeemer's life are dwelt upon, and the beautiful and orderly arrangement of the ecclesiastical year thus unfolded. During the Advent Season, the attendance was unusually good; and on Christmas Day, the Church was well filled.

Many were there, who had for years professed themselves the followers of Christ, and yet, had never before gone up to His hallowed courts to celebrate His natal day with the voice of praise and thanksgiving. Many who were attracted thither from curiosity, seemed deeply interested in the solemn and beautiful services; and although an opportunity was afforded for withdrawing before communion, not an individual left the Church until the closing benediction had been pronounced—and this, too, in a community where, two years since, the *religious* observance of Christmas was ridiculed, especially from the pulpits of two or three of the religious bodies around us. *Now*, we hear nothing of this public denunciation, but even have assistance from their members in decorating the Church for this festival.

We have received from the "Bishop White P. L. Association" 25 valuable works; also, a donation of Prayer Books and Tracts from the respective societies in Philadelphia,—all of which, I trust, will prove efficient agents in the dissemination of Church principles.

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### Ohio.

*Tiffin—Rev. W. H. Cooper.*

I HAVE not much of interest to report beyond the fact that our church is nearly completed, and will (D. V.) be open for divine service on Sunday, the 1st proximo. For its cost (in all, about \$2,300) I consider it a very handsome edifice. The roof is open to view, and is principally of oak, and the pews, pulpit, and other furniture, are of walnut. There will be a debt upon the building of about \$300, which we have found it impossible to avoid, and which I will try to have liquidated, as also, the cost of the lot, by the sale of pews; the only mode, although in itself undesirable, that I can see of doing so. I find that those who attend on our services are not as a general thing drawn from other congregations, but from among the "outsiders." Thus is proved the necessity of an Episcopal church in this community, although our *statistics* as a parish will not exhibit anything remarkable. I feel confident that great good has been already done in this community, through the instrumentality of God's blessing upon our organization. Very many young persons appear to take an interest in our work, an interest which I shall hope to see increase when we get out of a public hall, used for all purposes, into our neat and comfortable church edi-

fee. We are gradually feeling our way, and securing the attention of individuals who are unattached to any denomination of Protestants, and I do trust the mission may be sustained long enough to give it a fair trial.

We have lost by removal two large families, four or five communicants, and several interesting Sunday scholars. These are drawbacks which seriously discourage small parishes, but we cannot help them. My school has consequently not increased, but the losses have been about balanced by additions.

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### Indiana.

#### *Jeffersonville—Rev. Jas. Runcie, M. D.*

I AM happy to report an improving state of things in my field of labor. We are growing slowly but steadily and surely; and the missionary is cheered on by the affectionate sympathy of his small, but earnest and devoted flock.

I beg leave to report that, in addition to two full services on Sunday, I superintend the Sunday School, and teach a class. I have a week-day service and lecture, very well attended, a weekly Bible class, and a public monthly service for the children of the Sunday School, with catechising. In addition to the above-mentioned services in the town of Jeffersonville, I keep up itinerant missionary services at the towns of New Frankfort, Lexington, and Charlestown. At each of those places, there are a few Episcopalians, who hail with delight the occasional visit of the Missionary, and part from him with regret.

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### Wisconsin.

#### *Prairie du Chien—Rev. J. H. Egar.*

IN making my first semi-annual Report I beg to state, that I entered upon the duties of a Missionary at this point on the second Sunday after Trinity, being two weeks after my ordination at Nashotah. Since that time I have officiated regularly every Lord's day, to a small congregation. I have been absent during that time three weeks, on business connected with the Church. The extreme discomfort to which we have been subjected, and the difficulty of obtaining a room to meet in, having been transferred from the district school-house to the court-house, and from thence to a room in the fort, now vacant of troops, together (I am afraid) with the indifference even of those who call themselves Church people, has operated in a most discouraging manner upon the attendance, and led

the missionary at times almost to despair. But the fact that through the generosity of one gentleman in this place, aided by some assistance from Milwaukee, the money has been advanced to build a church building, and that in the course of two or three weeks it will be completed, raises a hope that a congregation will soon be formed, and the pastoral relation between the minister and people be entered into with profit to both parties. The church building, a very neat structure of wood, with chancel, &c., is completed, all but the plastering, which will be commenced this week. It will seat comfortably two hundred and forty persons, and will cost about fifteen hundred dollars.

This is one of the most important as well as one of the most difficult places in the west. The difficulty arises from the impossibility, almost, of interesting a population which has grown up for many years without religious services, and who are now in the excitement of railroad contracts, and speculations in city lots. But it is important because it is the terminus of a railroad connection with Milwaukee and Chicago, and must be for several years the great thoroughfare for travel between the East and the Upper Mississippi country. The Romanists have made it an episcopal see, and it is attracting much attention by heavy capitalists, as likely to be a great wholesale depot and emporium of trade. The railroad will be completed probably by next May, and will then bring its mingled mass of good and evil, of business and pleasure. The introduction of new blood, and new modes of doing business, with enlarged ideas and more enterprise, will effect a revolution in society, and I hope produce a feeling of religious inquiry, and a sense of its conservative power as a link between man and man—and higher still—between man and his Maker. Under the influence of political preaching and “scientific” sermons, such as are indulged in by the educated preachers of the denominations, the faith of our Lord Jesus Christ is passing out of the consciousness of the great mass of those who “support religion,” and putting the West into that same state of careless skepticism that characterized the later paganism of Greece and Alexandria. The only thing that can conquer this is the *practical* system of the Church, in my judgment, and that will assuredly prevail in the end.

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*Manitowoc—Rev. M. Hoyt.*

DURING the past year the parish has paid some \$500 of debt which was hanging over it, and is now free and unincumbered. It has also re-seated the Church, gaining nearly 100 additional sittings. Every pew is rented, and the vestry have taken the incipient steps for enlarging. We design to make all necessary preparations during the winter, that at the opening of spring the enlargement can be made without interrupting the

services of the Church but for a short time. The enlargement will cost about \$2,000.

I am happy in being able to report that the parish is in a flourishing condition, and that, by the blessing of God, as soon as the Church is enlarged, we shall become not only self-supporting, but in turn, giving as God shall prosper us to extend the blessings of the Gospel to others. We shall need Missionary assistance the coming year to enable us to enlarge.

During the past year I have officiated at Two Rivers, on the afternoon of every Lord's day, preaching at Manitowoc morning and evening. Here a parish has been organized by the name of St. Paul. On the 3d of Sept. the corner-stone was laid. The contract for enclosing the church has been let to be completed.

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*Dodge Co.—Rev. L. D. Brainard.*

Your missionary in Dodge Co., Wisconsin, since his report last March, has been enabled by God's assistance to officiate once in two weeks at Beaver Dam, Fox Lake, Horicon and Mayville, except on one Sunday when he was absent on a journey to the northern part of this State, when he officiated for the Rev. Mr. Sorenson, at Waupaca. On account of the removal of some of the prominent and active Churchmen, and the anticipated removal, at a very early day, of all interested in the Church, I held my last service at Mayville, on the 31st ult. I regret exceedingly that I have been compelled to abandon this station, on account of the emigration of the entire Church population; but necessity knows no law but compliance therewith. At one time the prospects of the Church here seemed very favorable, and we had quite a large sum subscribed for a Church building; but the Germans have now got almost exclusive possession of the place, and the better class of Americans are selling out in order to move elsewhere, to free themselves of the foreign influence, which, to say the least, is not such as even a good moral man would be willing to bring up his family under, it being infidel and immoral in its tendency. I think it would be an entire waste of time and money to attempt to keep up Church services here any longer. We announced in our last Report that we had secured a lot and got up a subscription for a Church building at Beaver Dam. This subscription has been increased about one half, and the stones for the foundation of the edifice are now on the ground and paid for. A Building Committee has been appointed, and I presume something more will be done shortly. We have a small Sunday School here, and hope ere long to have a library.

Of necessity the Church work in this place must progress but slowly. This is a place of over three thousand souls; but the denominations, as is usually the case, have got the start of the Church, and there is a good

deal of hard work to be done before we can get a firm foothold. Fox Lake is situated ten miles west of Beaver Dam, on the line of the La-Crosse and Milwaukee Rail Road. Here we have some very good Church people, mostly ladies, who take hold with me, and seem very zealous in the Church's work. I have received much, very much sympathy and kindness from them. I have no fear whatever about the final success of the Church in this place. The ladies are *first* and *foremost* in every good work, and where they take hold with the will and determination to set forward any project, all difficulties vanish before them. Here we have secured two lots for a church and parsonage, and if Providence permit, we shall make preparations to go on and build a church next year or the year after. We have a small Sunday School, and have sent to Mr. Colburn, agent of the Prot. Epis. S. S. Union, for a library; we expect it on in two weeks.

We organized a parish at Horicon on the fifth of August, namely, St. Luke's, and have at last secured two very beautiful and valuable lots for a church, all the members of the vestry say that we can just as well as not build a church next season. I think we can, as there are many persons there who would give towards building an Episcopalian church, simply because (they say) "*we mind our own business and dont preach politics.*"

The prospects of the Church here are much better than they were two years ago, when our good Bishop sent me, immediately upon my ordination to the Diaconate, as Missionary to Horicon, Mayville, &c. At the risk of appearing egotistical I will say, that during the two years of my missionary life I have had many difficulties to contend with, many things to perplex and discourage me. I have walked within the last year over thirteen hundred miles in the performance of my missionary duties. In weariness and painfulness, destitute of much of this world's goods, have I striven with God's assistance to plant the Gospel and the Church in new and unoccupied ground; truly may it be said that "I am not building on another man's foundation." Not only here in Dodge Co., but in other parts of this diocese and in the east God is evidently raising up friends to assist me. Already have I received seventy-five dollars to enable me to purchase a horse; my friends here begin to think that it is necessary that I should have one. I cannot be too thankful to my known and unknown friends for their noble offerings for this object. May God bless them and reward them an hundred fold in this life, and in the world to come grant them life everlasting for his dear Son's sake.

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*Delafield—Rev. James De Koven.*

SINCE the last Report there has been much to encourage in the Missionary work at this station. The Church, on the 20th of May, was con-



secrated by the Right Rev. Bishop Kemper, as a free church forever, to the service of Almighty God.

Since the last Report the Bishop has visited the Church for the purpose of administering the rite of Confirmation. There were thirteen Confirmed, it being the second Confirmation this year.

There are many English families in the neighborhood who have hitherto been very unmindful of their duties as members of the Church. It was gratifying, however, that some of the younger people were presented for Confirmation in the last class, and I trust it may be the means of making the older members of the families realize better their duties.

The parish school continued in session until the middle of July, when it closed for the summer vacation. It will open, God willing, with renewed prospects of usefulness on the 24th September. The Bishop purposes placing in it, this autumn, an Oneida lad from Mr. Goodnough's Mission, that he may receive a good English education.

Your missionary has so great a work lying before him, and has so little money to carry it on with, that he cannot but express his thankfulness for the aid afforded him by the Domestic Committee as well as for the assistance which is rendered him by others.

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### Minnesota.

#### *Stillwater — Rev. J. A. Russel.*

WE have not made as much progress during the last five months as we had hoped. Still, we trust that the Lord is with us, and that in his own good time he will glorify himself by the upbuilding of his cause and kingdom in our midst.

In May our Sunday School was organized with 9 scholars, and 3 teachers. Now we number 21 scholars and 7 teachers.

My appointments at Hudson, Wisconsin, were discontinued the last of April. Since that time I have officiated regularly in Stillwater, M. T., twice every Sunday, with the exception of two Sundays, while the painters were at work on the inside of the church.

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### Iowa.

#### *Mount Pleasant and Washington—Rev. D. F. Hutchinson.*

IN the month of August last I was appointed by the Bishop a lay reader at Mt. Pleasant, and on the 28th of that month, with the assistance of

the Rev. Mr. Adderly, from Ft. Madison, we organized St. Michael's Parish. In September we purchased a small frame church, owned by the Presbyterians, and also a lot one square distant, on which to place it, when convenient to do so. In this building we hold our service twice every Sunday, and are favored with a small, but intelligent and steadily increasing congregation.

During my lay-readership I read the service on Sunday, visited and prayed with the families on week-days, and performed such other duties as were practicable under the circumstances.

Since my ordination in November last, I have preached and celebrated divine worship 37 times, baptized 8, three of whom were adults, and five of them infants. And after our 2d service at 3, P. M., on Sunday, in Mt. Pleasant, I attend an evening Sunday service in the villages of New London, and Trenton, alternately. I also attend some week day appointments in the village of Rome, and some other places. I preach occasionally on Sunday in Washington, and also give to it week evening service. In London, and some other places, our congregations are very large and regular, although we have only a few communicants residing in these sections. In all, we have about 44 communicants, or who may be considered as such, we having had no communion as yet in the parish.

We have as yet no Sunday School, but I meet a catechism and Bible class every Sunday, and am preparing a class for Confirmation, as our good bishop intends to visit this parish in the spring.

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*Iowa City — Rev. W. H. Barris.*

IN submitting the appended report, I would simply add, that during the first year we have had much to encourage us, far more than even the most sanguine of us could have anticipated. It has been our good fortune to have, at least, for the present, the use of a church building, in which to hold service. This has formed quite an era in our history. It has served to attract many families hitherto standing aloof from us, to show the passer-by that we are securing here a foothold, and in other ways to add to and develop something of our actual strength.

The building in which we now meet is usually comfortably filled, and during the summer and fall has usually accommodated a congregation of about 200.

On the present record we have the names of 42 families, 30 individuals, and 33 communicants.

In addition we have organized a Sunday School, which numbers at present 5 teachers and 20 scholars.

There is one circumstance connected with our congregation that is most noticeable; at least it is so esteemed in this latitude, and hence calls for

more than a passing remark. It is this: the large number of young men who constantly attend, and uniformly take part in our services. In the east, where church attendance is the order of the day, and remaining from church the exception, it might be considered scarce worth the notice. To those who have resided in, or simply traveled through the west, it is most obvious that such is not here the same established state of things. In many places the rule is entirely reversed. The few attend church, the many remain aloof; the few observe the Sabbath, the many disregard it. The consequences are what might be expected. Too often it happens that persons known as active, efficient, thorough-going church members at home, on their removal westward, lose all inclination to maintain such a position here, drink in the prevailing disregard for religious things, and are finally tempted to throw off all religious restraint whatever. It is most certain that in this particular locality, such course of conduct is fostered too much by the example and practice of men of character, standing, and even official station.

That young men to the number of over twenty-five should throw themselves directly across the track of such a custom, assume a stand in favor of the church, and her method of observing the Sabbath, augurs well for our influence, and shows our highest moral and spiritual improvement. Most surely has the Church found favor with and laid a deep hold upon this portion of our community. We are willing to regard these as tokens, and as bright tokens, of the future. We pray for others more marked, and more decisive.

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### Missouri.

#### *Fayette and Columbia—Rev. W. R. Pickman.*

IN accordance with your instructions, contained in your circular of the 17th inst., I would forward such information upon the points specified as my observations thus far have enabled me to gather. I arrived at the scene of my labors the first part of November, and immediately went to work. My chief stations are Fayette, and Columbia, 28 miles below; they are situated respectively about 12 miles from the Missouri river. Fayette and its environs contain about 700 souls; Columbia about 3,000.

At Fayette there is a Church, and the number of communicants is 16. The chief obstacles with which we have to contend in this section of the country are: the prejudices of the people, which appear in the misrepresentation of our Church system; the usual unwillingness to admit, and incapacity to observe, the use, the beauty and propriety of a liturgy; the charging the shortcomings of individuals upon the system to which they belong, &c., &c. The Methodists, Campbellites and Baptists are

in full vigor at this point. The Church has made what way it has by the patient perseverance of my predecessors; and should it suffer diminution under my ministry, it may perhaps be chargeable to myself. Yet, I do not believe that any great additions can be made; but this shall not prevent my struggling hard to do all in my power to further our beloved cause.

Of Columbia, I have greater hopes. It is a large village, contains the State University and several other academies; these mostly being more free from sectarian influence, give us a greater advantage with the young.

The people have been much divided in their religious opinions, and the church seems to present a neutral ground, in which the opposing parties may meet and lay down their animosities. The services of the Church have never before been regularly conducted there. We have four communicants, two of whom have returned to us from the Methodists. Our services are largely attended. Some of the leading families of the place, (though not belonging to our communion), will, I feel pretty sure, in time join our ranks, as I know their leaning is towards us. We have made a permanent arrangement with the Methodists, by which we have the use of their church every third Sunday in the month. As to the outside opposition with which we have to contend, I can give no definite information, as I am but little there. It is, I imagine, pretty much the same as at Fayette. I expect in the spring to establish a third Mission at Glasgow, a point 15 miles above Fayette. My most active and efficient warden, a merchant of this town, will probably remove there, and, with his able co-operation, I believe that a good work can be done. Our ranks here as yet are thin; but those we have are true men, and I look forward to the future with cheerfulness and hopes of success. As time enlarges my field of observation, I shall feel it my duty and pleasure to communicate to your Board such information as I think will be of interest.

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*Texas.*

*Dallas — Rev. Geo. Rottenstein.*

AFTER the adjournment of our convention at Galveston, I returned to Corsicana, Navarro Co., the field of my appointment; but as I had no opportunity to preach there regularly, as I enjoyed it last year, the courthouse, my place of worship, having been burned down, I consulted with the Right Rev., our Bishop, and with his consent, went to Dallas, 65 miles north-east from Corsicana, to see if I could establish the Church at that place. I appointed two Sundays for regular divine worship. I found here three communicants of the Church, and several families favorably in-

clined for its service and worship; willing to help sustain me as much as their abilities would allow. I was kindly furnished with an empty storehouse, which I fitted up as well as possible, for the worship of God. I preach now onc Sunday at Chambers Creek, Ellis County, 40 miles from here, and the third and fifth Sunday at Corsicana, so that I have to ride nearly 300 miles every month. My residence is now in this place, as I could not get a private boarding house in Corsicana.

Dallas, the county site of Dallas Co., lies on the east side of Trinity, and is inhabited by about 500 people; the country around produces wheat and corn in abundance. This year the former crop excels the last year, but corn yielded only a half crop, on account of the unusual drought of the season.

I commenced to make an effort to build a Church. I am convinced, that no permanency can be expected without a Church edifice; but the people are poor; that is, they have property enough, but it is unavailable at this present juncture of the affairs of the state. Everything depends on the courses which the railroads will take in crossing the state. Lands, now considered valuable, will almost sink to nothing, whilst other portions of the state, now a wilderness and a solitary place, and scarcely regarded of any value, will blossom as the rose. But if I could hope to be assisted from abroad, I believe I should succeed.

A few years ago a French colony was established within three miles of Dallas. It is in charge of Mr. Victor Considerant. It consists of some 600 immigrants, Frenchmen, Belgians, and from Switzerland, congregated together as Communists or Philansteries, as Mr. Considerant calls himself. Their prime object was to show to the government of France, and the rest of mankind, that if neither king nor priest interferes, man may live happy and useful, without religion and government. Their theory reads very well. Communism, they say, is fraternity—fraternity is pure Christianity; hence Communists are the true *Puritans*. Deny the difference of character and constitution—deny that “man is very far gone from original righteousness”—deny the law “that when I would do good, evil is present with me”—and it may be preached. But in my visits to the colony, instead of the 600 immigrants, I found only 20 to 30 families, (consisting of 125 persons,) and I fear that the most of them belong to the “can’t get away club,” or the number would still be less. I was received with true French politeness, and treated with hospitality, but I had no use for my French Prayer-Book, which I took with me. The Very Rev. Vicar General of the Romish Church visited, sometime ago, this part of the state, looking out for a favorable situation for a convent and a seminary in eastern Texas. He, too, visited the colony, and all he could do was to sell his horse.

## The Missionary Lessons of Lent.

THIS favored season calls to penitence and prayer, to self-denial and charity, in all their motives, works, and fruits. The calm retirement, self-communion, faithful searching of the heart and life, and renewed interest and zeal, in prayer, in faith, and love, all make it an accepted time for Missionary interest and efforts, zeal and liberality. The greater value which this season gives to spiritual things, to the duties of the Christian life, to the means of grace, and the hope of glory, brings home to every Christian heart the value of the soul, the spiritual wants of others, and the claims and prospects of the Church and Kingdom of Christ. While, then, throughout her wide-spread borders, the members of our favored Church are turning to the Lord in penitence and prayer, we would commend to them the earnest pondering, and daily meditation of the following words and lessons of the Savior, Jesus.

1st., Then, their daily prayer: "*Hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.*"

2d. The first lesson in his school and service: "*If any man will come after me let him deny himself, and take up his cross daily, and follow me.*"

3d. The field, and the means: "*The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest.*"

4th. The inspired view of duty and of privilege, both of Jesus and St. Paul: "*How that, so laboring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive.*"

**TREASURER'S NOTICE.**—It is the invariable rule of the Treasurer to acknowledge, by return of mail, the receipt of all contributions transmitted to him for Domestic Missions.

## Acknowledgments.

### DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Jan. 20th, to Feb. 15th, 1857:

#### Massachusetts.

Boston—Christ—Of which \$10 are for Iowa, \$10 for Ohio, and \$22 03 for Kansas, subject to order of Episcopal Missionary Association	42 03
Grace—of which \$34 are for Oregon	82 00
St. John's	8 00
St. Paul's—of which \$250 are for the Episcopal Missionary Association	500 00
Trinity—of which \$102 50 are for Bp. Scott, and \$17 75 for Kansas and Nebraska, subject to order of Episcopal Missionary Association	150 25
Cambridge—Christ	75 00
Hanover—St. Andrews	35 00
A communicant of do.	1 00

Hopkinton—St. Paul's	3 66
Jamaica Plains—St. John's	60 00
Marblehead—St. Michael's	50 00
Newburyport—St. Paul's, for Iowa	50 00
Pittsfield—St. Stephen	15 58
Edward A. Morton, Esq., first annual contribution	50 00
Quincy—Christ, for Iowa	6 00
Roxbury—St. James, for Episcopal Missionary Association	107 25
Salem—St. Peter's	100 00
Waltham—Christ, for Episcopal Missionary Association	50 00
Wood's Hole—Messiah	25 75
Worcester—All Saints, of which \$1 is from three little children, for Episcopal Missionary Association	12 25 1423 77

#### Rhode Island.

Lonsdale—Christ, of which \$29 60 are from the Sunday School, \$14 for Iowa, \$4 60 for Tiskilwa, and \$7 for Western Missions	52 60
Providence—Grace	80 00 132 80

Vermont.

Windsor—St. Paul's ½..... 5 00

Connecticut.

Branford -- Trinity, Sunday School..... 18 00  
 Guilford—Christ, ½..... 15 00  
 Hartford—Rev. N. S. Wheaton, D. D..... 20 00  
 New Haven—St. Paul's, of which \$15 are Christmas offerings of S. School, for Oregon, \$25 from Robert Smith, society of same church, composed of teachers in S. School.... 40 00  
 Trinity..... 56 00  
 New Milford—St. John's..... 32 00  
 Norwalk—St. Paul's, of which \$18 are from S. School.. 50 00  
 Norwich—Christ, Chas. Breed's class in Sunday School, for Bp. Lee, of Iowa..... 5 00  
 Plymouth—St. Peter's..... 15 00  
 Roxbury—Christ..... 1 50  
 West Haven—Christ..... 3 90  
 Weston—Emmanuel..... 5 00  
 Winsted—St. James..... 13 00 274 40

New York.

Goshen—St. James..... 5 00  
 Hudson—Christ, of which \$2 28 are from three classes in Sunday School, for Gen. Domestic Missions; \$1 25 from one class for Oshkosh; 60c. from one class for California; \$1 from two classes for Oregon, and \$2 25 from one class for Duck Creek... 24 18  
 Myersville—Trinity..... 10 00  
 New York—Advent..... 17 00  
 Astor Place Mission..... 43 79  
 Ascension, annual collections, Special—  
 For Oregon..... 400 00  
 For Miss. Ass'n for the West Phila. 550 00  
 General..... 1389 87  
 " H. O..... 50 00  
 " Mrs. M..... 50 00  
 Juvenile Missionary Association of the Church of the Ascension, ann'l contribution—  
 For the Jews..... 5 00  
 Kansas..... 40 00  
 E. K. S. Libraries, for S. Schools at Missionary Stations..... 50 00 2534 87  
 Lewis B. Henry, of Ascension Church, a thanksgiving offering for safe return from sea, ½..... 2 50  
 Holy Communion, part of Epiphany collection.... 1100 00  
 Nativity..... 13 05  
 St. Bartholomew's, of which \$100 are for Louisiana... 654 78  
 St. Clement's..... 124 24  
 St. Mark's Monthly offerings..... 100 00

A parishlener, towards the support of a missionary to Fort Dodge, Iowa..... 100 00  
 St. Paul's..... 74 11  
 St. Stephen's..... 28 37  
 St. Thomas..... 71 50  
 Niagara Falls—St. Peter's.... 1 00  
 North Castle—St. Mary's.... 5 56  
 Plattsburgh—Trinity..... 22 44  
 Williamsburgh—St. James' (col.) 3 58  
 St. Mark's..... 31 00 5166 97

Western New York.

Jordan—Christ..... 7 61  
 Mount Morris—St. John's for Episcopal Missionary Association.. 158 00  
 Rochester—St. Luke's..... 50 00 215 16

New Jersey.

Burlington—St. Mary's..... 40 00  
 Newtown—Christ..... 20 23  
 Princeton—Anonymous, for Western Missions..... 2 00  
 Salem—St. John's, of which \$10 are from Sunday School and \$10 from Mrs. C. D. Bridgeton... 80 00  
 Shrewsbury—Christ—a lady... 00 50 142 73

Pennsylvania.

Germantown—Christ—a lady, of which \$5 are for Oregon and \$5 for Iowa..... 10 00  
 Philadelphia—Christ..... 100 00  
 Pottstown—Christ..... 27 00  
 From little Frauk, on his fifth birth-day..... 5 00  
 Reading—Christ..... 50 00  
 Tamaqua—Calvary..... 4 00 196 00

Delaware.

Apoquinomink—St. Ann's..... 15 00

Maryland.

Baltimore—St. Paul's..... 100 00  
 Cambridge—Great Choptauk Parish, Advent offerings 30 00  
 Hagerstown—College of St. James', off's in chapel.. 40 00  
 Kent Co.—Chester Parish... 60 00  
 Somerset Co.—Wicomico Par.. 3 50  
 Washington, D. C.—Trinity, for Episcopal Missionary Association..... 100 00  
 Worcester—Worcester Parish.. 6 50 340 00

Virginia.

Petersburgh—Grace—of which \$25 are for Episcopal Missionary Association.. 132 50  
 Richmond—St. James', of which \$25 are for Episcopal Missionary Association . 35 00  
 Roanoke Parish—Christ..... 10 00  
 Wheeling—St. John's..... 16 25 193 73

North Carolina.

Caldwell—Two congregations. 7 00  
 Chapel Hill—Holy Cross Chap. 17 00 24 00

South Carolina.

Berkley—St. John's..... 20 00  
 Black Oak—Trinity..... 47 50

Charleston—St. Paul's .....	70	04	
Society Hill—Trinity .....	55	00	
Waccamaw—All Saints' .....	15	00	207 54
Georgia.			
Macon—Christ .....	50	00	
Ohio.			
Akron—St. Paul's .....	4	25	
Painesville—St. James, ½ .....	8	08	12 33
Mississippi.			
Church Hill—Christ .....	25	00	
Holmes Co.—Calvary .....	7	00	32 00
Kentucky.			
Lexington—Christ, of which ½ is for Episcopal Missionary Association .....	29	55	
Louisville—Christ .....	60	00	89 55
Alabama.			
Huntsville—Trinity, additional .....	15	00	
Livingston—E. M. S. ....	2	50	
Marengo Co.—St. Michael's .....	31	50	
Mobile—Christ, of which \$91 38 are for Episcopal Missionary Association .....	182	75	231 75
Tennessee.			
Nashville—Christ .....	50	00	
Michigan.			
Detroit—Mariner's Church .....	17	54	
St. Paul's .....	62	63	
H. P. Baldwin, Esq. ....	50	00	
Lower Saginaw—Trinity .....	5	90	
Marshall—Trinity .....	17	00	
Ontonogon—Ascension .....	12	00	164 17
Indiana.			
Fort Wayne—Trinity .....	5	50	
Lafayette—St. John's .....	10	00	15 50

Missouri.			
Boonville—Christ, for Missouri .....	16	00	
Weston—St. John's, additional .....	1	00	17 00
Illinois.			
Chicago—St. Ansgarius, of wh. \$8 50 are from S. School .....	16	00	
Kewanee .....	3	50	
Wyoming—St. Luke's .....	6	50	26 00
Wisconsin.			
Asheepoo—St. Oloff's .....	2	50	
Delofield—St. John's Chrysostom .....	11	00	
Lafayette Co.—New Diggings Sunday School .....	5	00	
Madison—Grace, from ladies' weekly offerings .....	10	00	
Racine—St. Luke's .....	18	00	46 50
Iowa.			
Janesville—"A member of the Church." .....			1 00
Texas.			
Brenham—St. Peter's .....	1	50	
Chapel Hill—St. Luke's .....	3	00	4 50
California.			
Sacramento—Grace .....	50	00	
Miscellaneous.			
Episcopal Missionary Association .....			300 00
Total from Jan. 20, to Feb. 15, 1857 .....			\$9,427 91
Total since Oct. 1st., 1856 .....			\$26,091 30

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from the 1st of January to the 2d February, 1857, viz :

Vermont—By Charles Clement, Rutland .....	\$4	00
Massachusetts—St. Paul's Ch. Newburyport .....	\$15	00
All Saints' Church, Worcester, \$11.25; and from 3 little children of the same church, \$1—total .....	12	25
St. James' Church, Roxbury .....	107	25
Rhode Island—St. John's Church, Providence, \$300; and by Ladies' Benevolent Society of St. Michael's Church, Bristol .....	30	00
New-York—Holy Communion, by Rev. Dr. Muhlenberg .....	100	00
Mrs. Joanna Mesier, Wappinger's Falls .....	10	00
New-Jersey—S. C. Strattan, Camden .....	10	00
Pennsylvania—Mrs. Biscoe and Mrs. R. T. Clarke, each, \$5—total .....	10	00
Pittsburgh—Rev. W. H. Paddock, from St. Matthew's Church, \$2.44; Calvary Church, \$20—total, \$22.44. St. Mark's Ch., Frankford, Pa., \$25; Mrs. M. Wiltberger, \$5; St. Peter's Church, Union-Town, \$5; St. John's, Pequa, \$7; St. Mark's Ch., Honeybrook, \$2.31; Advent Church, Phila., \$38 36 .....	115	11
Delaware—A member of Christ Church, Christiana Hundred .....	20	00

Washington-City—Christ Ch., \$20; H. & L., \$5; V. M. Wiltberger .....	5	00
Virginia—Christ Church, Millwood, \$40; Grace Church, Alexa., \$12.68; Trinity Church, Sheppardstown, \$25; Grace Church, Berryville, \$36; "Virginia," Richmond, \$10; Christ Church, Albemarle, \$24.23; St. Paul's Parish, King George's Co., \$25—total .....	173	01
Illinois—Church of the Atonement, Chicago .....	15	00
Ohio—St. Paul's Church, Cleveland, \$10.13; All Saints', Portsmouth .....	31	50
Iowa—St. John's Church, Keokuk .....	51	84
Total receipts for the month of Jan'y. 1857 .....	\$1,035	11
To which add balance on hand, January 1st, 1857 .....	4,367	83
	\$5,402	94
Of which sum the Treasurer of the Domestic Com. has received .....	\$100	00
And there has been paid sundry incidental expenses by the Association .....	105	28
	205	28
Leaving to be received by the said Treasurer, when appropriated by the Association .....	\$5,197	66



# FOREIGN MISSIONS

OF THE

## Protestant Episcopal Church.

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MARCH, 1857.

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### *THE WORK GOES ON.*

THROUGH all the years of experience in our Mission in Africa, we have been obliged to make mention frequently of sickness and death. By these things the faith of all has been tried, and in some hearts the inquiry has risen, "to what purpose is this waste?" This inquiry, however, be it observed, has never been started by the Missionaries, so far as we have any knowledge of the matter. They who have been called to suffer and die have not faltered, they have not been driven back, but, on the contrary, have, with their latest breath, rejoiced in the privilege of testifying their unshaken confidence, not merely in the Missionary work generally, but in that particular work in which they have been called to lay down their lives.

It has been suggested by some, when tidings of death have reached us, that it seemed "cruel" to subject persons to the trying ordeal of the African climate. Such a suggestion has found its way to Bishop Payne, and he alludes to it in a letter recently received. It will interest our readers to see how he regards it. His language is strong, and manifestly that of one who feels the damaging influence, which a view like that which he combats would be likely to exert. We think no reasonable man can doubt the correctness of the Bishop's views in this matter.

These are his words:

"It is not cruel, notwithstanding all our losses, for others to

come, and come more and more. For then it were cruel for our dear Saviour to have come to earth to suffer, bleed, and die. It were cruel for his apostles to have followed in his footsteps. Aye, the labors, sacrifices, and deaths for Jesus' sake of the suffering Church through her long history, evermore 'filling up that which is behind of the sufferings of Christ,' have been one long system of cruelty. Nay, verily, away with such principles. They are not Christian. It is ignorant Peter selfishly rebuking the Saviour who would die for him,—'Be it far from thee, Lord, this shall not be unto thee.' It is the hypocritical economy of the world, only manifesting itself when expenditure for Christ's sake is the object, saying, 'To what purpose is this waste?' Nay more, it would destroy the name of Christian; for Jesus said, 'Whosoever will come after me let him deny himself, and take up his cross and follow me.' It would rob him of his present blessedness and his future glorious reward: 'They that leave all shall receive manifold more in this life; if we suffer with him we shall also reign with him.' Aye, such principles are cruel, for they would leave countless numbers of heathens to perish; for "how can they call on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent."

"God give you grace, then, dear brother, and your Committee, ever to put away such principles, and, with your Saviour, to say to every brother and sister whom the Holy Spirit moves to the work, 'Go into all the world and preach the Gospel to every creature;' go joyfully, and all the more if, in so obeying the Master's word, you go to sufferings, and hardships, and to death."

### *The Work Goes On.*

As we have said at the beginning of this article, the work goes on. Amid trials and affliction, we are not without the most cheering evidences of God's gracious presence and blessing. No reader of our publications can have failed to notice this. The following account of a Convocation held at Cavalla in August last, is further proof of the same thing. It comes to us in the *Cavalla Messenger*, a little Missionary paper published on the spot:

*Cape Palmas Convocation.*

“Our most delightful and profitable Convocation closed at Cavalla last Sunday evening, the 10th. The attendance was larger than ever before, and it was a period of deeper religious interest, and more evident manifestation of the presence of God, than we believe ever has been witnessed before since the establishment of our mission.

“Although the services did not regularly begin until Friday, yet Thursday evening, being the usual lecture evening at the Station, most of the members of the Convocation arrived in time to attend it.

“There were present S. Boyd, and three native Christians from Fishtown; G. T. Bedell, and three from Rocktown; N. S. Harris, and two from Cape Palmas; John Farr, the native teacher from Half Grahway, and James Bayard from Grahway; J. W. Hutchins, from the Cavalla River; and Rev. J. M. Minor from Taboo.

“On the following day the Rev. Mr. Gibson, of Mount Vaughan, arrived, and Mr. T. J. Thompson, from Rocktown.

“On Thursday evening the Rev. Mr. Hoffman preached from the text, “And they shall all be taught of God.” Blessed truth! Of which we had living manifestations in the large native Christian assembly.

“On Friday morning a meeting was held at seven o'clock in the large Church of the Epiphany; this was for the natives, and upwards of 200 attended. The Rev. Mr. Jones opened the service, and addresses were made by the Rev. Mr. Minor and Mr. Bedell. They were listened to by their people with the deepest attention.

“At eleven the Convocation sermon was preached by the Rev. Mr. Holcomb, from the text, ‘Rejoice and be exceeding glad.’ He was followed in an address by the Bishop. In the evening at six o'clock was our Missionary meeting. The Bishop opened the service, after which the missionaries, teachers, and visitors read the reports of their stations, and each, on closing, made an address, in connection with it, some in Grebo, some in English. They were listened to with deep interest, and

gave evidence of a godly vitality pervading our work, which was heart cheering and reviving. It was past midnight ere we ceased to speak and hear of the things which God had wrought, at our various stations. It was 'a feast of good things, of fat things, of wine on the lees.'

"The next morning at seven, another meeting was held in the Epiphany, for the natives; which was addressed by Mr. Boyd, Mr. Valentine, and Mr. Bedell. Our business meeting occupied about half an hour before the service at eleven o'clock, when the Rev. Mr. Gibson preached from the text, 'But now hath he obtained a more excellent ministry, by how much also is he the mediator of a better covenant, which was established upon better promises:'. Heb. viii. 6., a clear, earnest exposition of the Covenant of Grace in contrast with that of works. He was followed in an address by Mr. Hoffman.

"The evening again found our large school-room crowded; when Mr. Jones read the service, Mr. Hoffman preached from St. John v. 28-29. Sunday was the great day of the feast. Morning prayers were conducted for the scholars and villagers in the girls' school-house, by the native Christians. At ten the natives began to assemble in the Epiphany; we had about 350 present. The Bishop read the service in Grebo, and made an address; then followed Mr. Boyd, a native teacher. The greatest attention pervaded the assembly. Mr. Hoffman continued the services in an address, and was followed by G. T. Bedell, who closed with prayer; the Bishop pronounced the benediction. No stranger could have witnessed the sight without observing the great interest and attention of the congregation, 'hanhtenonh,' (true, true,) could be heard from native lips, as the speakers proclaimed the truth of the Lord.

"At 3 P. M. we had confirmation, and the administration of the Lord's Supper; twelve natives ratified their baptismal vow, among them four youths, Hening, Neufville, Randall, and Waterbury; one native woman, and the rest were men from the heathen towns. The Bishop administered the Holy Communion, assisted by one of the clergymen present, when no less than sixty-eight came forth to partake of the Supper. Sixty-eight! all but eleven of whom were native born! born in sin,

too, and children of wrath, but now born anew of the Spirit, children of God and inheritors of glory.

“Rejoice, and be exceeding glad, brethren afar off. Ye faithful ones, who hold up our hands by your prayers and gifts, rejoice, for the Lord is with us, and the gates of Hell shall not prevail against us.

“In the evening the last service was held, Mr. Hoffman preached from Matt. xxii., 2-14, and the Bishop followed with a parting address. The last hours of the evening of the Sabbath were passed sweetly in singing sacred music, accompanied by the melodeon; one after another joined us, until our little parlor was filled with native Christian youths, all singing the praise of God, chants, hymns, Te Deum, and Gloria in Excelsis.”

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## Missionary Correspondence.

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### AFRICA.

#### JOURNAL OF REV. J. RAMBO.

##### *A Communion Season—New Communicants.*

##### BASSA COVE.

*Sunday, July 27th.*—Preached at Lower Buchanan, and administered the communion to eleven persons. Four new members were admitted to-day, having previously given them instruction for weeks. All were received after careful examination, having come from other denominations, but produced no certificates, these not being procurable from their previous pastors. I hope and trust all are the true children of God.

##### *Pastoral Visits—Preaching.*

*Aug. 2d.*—Made calls upon the sick, the poor and lame at Lower Buchanan. Mrs. B—, a member, is in very poor health, but seems an earnest, watchful Christian. Her husband, an old man, is very lame and helpless; seems failing fast. Alas! he is still out of Christ, and takes no apparent interest in what is said to him on the subject of religion; hopes he will be ready for death when it comes.

T—, a poor boy, aged about 16 years, seems near death, having very bad ulcers. He seems to have hope in Christ, and prays much. He gave

satisfactory answers to various questions regarding his salvation. This youth is one of my Sunday scholars.

Two little girls, under 12 years of age, in another family, were very low. Ulcers had nearly eaten away their lower extremities. In a few days death will release them, no doubt. They understood the Gospel, and professed strong faith in the Saviour. They were formerly members of my School. They seemed refreshed by conversation and prayer. There are several other cases in this village, of persons who are wasting away from the effects of this terrible scourge, which seems more fatal than fever in this neighborhood.

*Sunday, Aug. 3d.*—A rainy morning, and preached to but few persons in Upper Buchanan. At 3 o'clock, P. M., preached to twelve natives in a small village.

*Aug. 6th.*—Preached in two small villages to a few natives.

*Sunday, 10th.*—Preached to a good congregation at Lower Buchanan in the morning. Preached, P. M., in two native villages to about 30 persons in all. Some strangers were present.

### *A Tour to the Bush—Congregations—Preaching—Encouraging Signs.*

*August 19th.*—Started on a Missionary tour in the "bush." The path being hemmed in with bushes and very winding, I did not take a hammock, but walked all the way to Pe Nyo's town, 20 miles from my home. Preached, as I journeyed, in three small villages of six to twelve houses: for there were none larger; found only a few people in each—indeed, in one there were only four persons. A portion of my route lay through a beautiful and fertile country, somewhat undulating. There was but little primitive forest passed through. The whole country had been cultivated within a few years, and trees and bushes of rapid growth covered the land. But the walking was exceedingly bad, being very rough and very muddy, occasioned by the early rain this morning. The bushes were also wet. I was thus more exposed and found greater difficulties than I expected; yet, so important was my errand—that of a Gospel messenger—that I overcame them with pleasure.

I was so overcome, however, with fatigue, that I well nigh gave out before reaching my destination. I had to rest frequently, and almost decided to spend the night in a very small, uncomfortable village, a few miles short of Pe Nyo's town.

I, however, wished to preach at night, and knew that in the large town to which I was going I should gather a good congregation. Myself and three boys, including my interpreter, reached our destination just at sunset, and were warmly received by Pe Nyo and his three or four wives, and other people of the village.

This town is situated on a hill overlooking the country a few miles

round. It is being re-built, having been burnt last year by a hostile portion of the tribe. Twenty-five houses are either just finished, or in the course of erection. Others will soon be commenced. But few of them were over *ten* feet square. The kitchen, however, in the centre of the village, in which the head men's women all cook, is a large building. It is 30 by 40 feet, and has an enclosure two feet high all around; on the top of which all the people of the village collect, sit and talk during the evening, several fires blazing all the while in different parts of the building. Such a building is considered a matter of necessity in every Bassa village.

Having rested myself for two hours, and taken the supper of rice, soup and fowl prepared for me, the villagers, men, women and children, were called together in the kitchen. They numbered in all about 40 souls. They were very quiet and attentive whilst I preached to them against greegrees. Indeed, one sees few greegrees in Bassa villages; still, they trust in them somewhat—less, however, than formerly. But more on this subject hereafter.

These people, like all the Bassas around here, have most of them seen something of civilization at Bassa Cove during their visits there, and a few have heard the Gospel. All have heard of it. Found a few who spoke English very well—Pe Nyo among them.

Retired to rest at 9 o'clock, in the small house assigned me and my interpreter. It was about *six* feet wide by about *ten* long. The floor, like the sides, was of plaited bamboo, raised two feet above the ground. The roof was of thatch, and so low that I could not stand up in it; but having learned to crawl in early life, I was at no loss as to how to move about when necessary. The people were quiet, and drivers and rats scarce to-night, so I slept well, as I was in a good condition for it.

*Aug. 20th and 21st.*—These days spent in the same village, (Pe Nyo's), conversing with, and preaching to, the people. The congregations generally included all in the town. At night, when all had returned from their farms, they were largest. At 8 o'clock in the morning, when I twice preached, many were absent.

I was too much fatigued the day after my arrival to visit neighboring villages, and the next day the rain was too heavy to go. I was always listened to, on the *five* occasions of preaching in that town, with attention and apparent interest. The Gospel was new to the majority of my hearers. May many dark minds have received some light, and may the spirit of inquiry have been awakened at least in some minds.

I am much encouraged in the fact, that the Bassas, even beyond this place, have done away with *sassa-wood* or *red water*. None is administered on any occasion, not even in cases of supposed witchcraft. Perhaps among 10,000 of the most civilized Bassas not one violent death occurs in a year. Whilst among the same number of Kroo, Fish and Grebo people, they may amount to a dozen or twenty during the same period.

But the villages are small and scattered. I only passed *nine* during the whole journey of 20 miles.

Another encouraging sign is, that if greegrees exist at all, they are seldom seen in numbers, and in some villages the people have abolished them altogether, and that without the continual systematic preaching of the Gospel among them.

Still another good sign is, that wherever a Missionary goes to settle in a central location, he probably will easily succeed in getting natives from various motives, (not all good, perhaps), to settle near him, say, within one or two miles of his residence. Mr. V——, a native Missionary, has succeeded well on the St. John's river in this matter. He can now gather, at certain seasons of the year, from 100 to 200 persons, some of whom walk one or two miles on the Lord's Day to hear him preach the Gospel in his chapel, near his residence.

The Liberian laws have had a salutary influence upon all the natives within 25 miles of Buchanan. Sassa-wood has been in part or wholly checked from this cause. *Let us "thank God, and take courage,"* that such good signs are to be seen among the comparatively peaceful and interesting Bassas.

*Aug. 22d.*—Started for my home this morning, and walked to a town five miles from my residence, where I thought it expedient to spend the night, as I again became very much fatigued with my rough walk.

*23d.*—Reached home about breakfast time, after a most satisfactory visit to the "bush." My health seems very good, thanks to our covenant-keeping God.

#### *Pastoral Lessons.*

*Sunday, Aug. 24th.*—Preached to a good congregation at Lower Buchanan in the morning. Visited a native village in the P. M., and preached to a few persons.

Was called on to-day to visit a sick man who has been a great sinner; was apparently glad to see me, and professed penitence for his past wickedness. The death of his two children lately of ulcers affected him much. He seems to be dropsical and is fast declining. I pointed him to Christ, the sinner's friend. He prays earnestly for mercy.

*Sunday, Aug. 31st.*—Administered the communion to 10 persons, after a sermon, at Upper Buchanan, and afterwards conversed with some natives in a small village.

*Sept. 3d.*—Saw poor Thomas P——, my sick Sunday scholar, and conversed and prayed with him. He trusts in Jesus, and says he feels ready and willing to die.

*Sept. 6th.*—A young man called to talk about his soul. He is under deep convictions. I opened to him the Gospel; explained a portion of John iii.



*A Funeral—Various Duties.*

*Sept. 8th.*—Was called on to officiate at the funeral of a deaf mute—a young colonist woman. She had never been under such instructions as was desirable; but her pious mother had done all she could to enlighten her mind on religious subjects. We are not without hope in her death.

*13th.*—Made calls and conversed with several of my sick patients. Poor Thomas has died.

*Sept. 14th, (Sunday).*—Preached in the morning at Upper Buchanan, and in the afternoon to a few natives; lectured, as usual, at night, on Pilgrim's Progress, at my house.

*Two More Funerals.*

*Sunday, Sept. 21st.*—Preached in the morning at Lower Buchanan. In the afternoon buried Mr. B——, whom for some months I have visited and aided as I could. He long seemed indifferent to the Gospel. Of late he has been more attentive to it. He knew his duty, and I hope he earnestly believed and prayed at last.

*Sept. 25th.*—Buried another of my poor invalids—Mrs. B——, the mother of the deaf mute I lately buried. She was a pious woman, a member of the Baptist Church. She always seemed ready and willing to “depart and be with Christ.”

*Extra Services.*

*Sunday, Sept. 28th.*—Yesterday and to-day have held five services at Upper Buchanan, having preaching or a lecture each time; had generally good congregations. There seemed to be some seriousness among the attendants. Mr. S——, whom I mentioned in a previous page, has professed conversion, and will become a candidate for baptism. May these extra labors prove to have been for the glory of God.

The Missionary meeting this evening was well attended. Several addresses were delivered, and an excellent spirit pervaded the assembly. Several dollars were subscribed for Missions. I trust those present will not soon forget the occasion.

*Usual Labors—A Visit to King Peter.*

*Sunday, Oct. 5th.*—Administered the Lord's Supper at Lower Buchanan to ten persons, after a sermon. In the afternoon preached in the same place. The congregations there range from 25 to 35 persons. Have also a Sunday School, numbering 30 children and adults.

*Thursday, Oct. 9th.*—Lectured on Missions, at Lower Buchanan, at which time and place I hold a weekly lecture.

*Sunday, Oct. 12th.*—Preached twice at the Court-house, at Upper Buchanan. We have as yet few Episcopalians at this settlement; yet,

members of other Churches frequently attend. The congregations range from 20 to 35 persons. At the request of my members, on the day of my arrival here, once in two weeks I preach twice, besides visiting two native villages.

Preached in the afternoon to about 35 persons, in two small native villages; lectured at night on the Pilgrim's Progress, at my house.

*Oct. 13th.*—Walked, at 12 o'clock, M., two miles, and took a canoe and ascended the Benson river, nearly five miles, and, taking a winding path through a pleasant woods, reached King Peter's town in ten minutes after leaving the canoe. The King was not at home, nor many of his people.

Walked nearly two miles farther to a Péssa town, where I found him. I was cordially received by the people, as well as the King. I preached to some 30 persons in this village. These people are part of another tribe. There are several towns belonging to this (the Péssa) tribe scattered throughout the Bassa country. They are in such cases tributary to the chief on whose land they settle, and serve, as interior traders, to bring palm oil, rice and camwood from 50 to 100 miles inland, where their own tribe is settled. They have seldom, if ever, heard the Gospel, and seemed much surprised at the truths announced to them. Their language differs somewhat from the Bassa.

I returned and took supper with King Peter. He gave me quite a comfortable house. It had elevated berths of bamboo within. He spread a cloth on a table for me; placed a plate, knife, fork, spoon and tumbler for me. After all, the palm butter and rice were served up in a wash-basin, which, however, is used for such a purpose by the natives. I have gotten used to that in my frequent visits to native villages.

Preached to about 40 persons, after supper, in the King's kitchen. This building is about 20 feet by 30. All the King's women who are at home with him, of whom he has a number, cook there. The people were quiet and attentive.

I had quite a long talk with the King about his country, his people and their superstitions. He says he likes the Gospel and Missionaries; yet, he still clings to the most of the native customs. I saw no greegrees in his village; but he, like others, still countenances devil-doctors, and believes many of their lying deceits. He is more advanced towards civilization than most of the Bassa chiefs; yet, still he is a real heathen.

Went to my berth at 9 o'clock quite tired, and slept better than I generally do in a native hut. It was quite comfortable, and free from soot and smoke. I had room to stretch to my full length, and was not annoyed by rats or drivers.

*Oct. 14th.*—Arose much refreshed this morning. Preached in the kitchen again at 6 o'clock, after which I proceeded to my canoe, and reached the house of Mr. P——, at Buchanan, in time for breakfast. I was much gratified with my visit, and hope, by the blessing of God, my "labors were not in vain in the Lord."

## SEMI-ANNUAL EXAMINATIONS—CAVALLA STATION.

ON Monday and Tuesday, 23d and 24th insts., examinations of the Girls' and Boys' Schools at Cavalla were held.

The girls occupied the whole of Monday, and gave evidence of the united pains-taking and faithfulness of the teacher, Miss Williford, and of her assistants, Mrs. Gillett and Mrs. May.

The following statement shows the names and studies of the pupils in this department :—

*First Class.*—A. Humphries, L. Byrd, E. Roberts, L. Balmain, H. Vaughan, E. Newman. *Studies:* Bible, Bib. Antiquities, Uni. History, Grammar, Philosophy, Geography, Grebo, Arithmetic, Spelling, Writing.

*Second Class.*—J. Williford, L. G. Benjamin, A. Wisner, S. Bartholomew. *Studies:* Bible, Uni. History, Geography, Spelling, Grebo, Reading, Arithmetic, Writing.

*Third Class.*—R. Maynard, E. Newcomb, M. Bowman, M. Mercer, B. Munroe, J. Wilson, A. Glover. *Studies:* Testament, Scripture History, Grebo, Spelling, Reading, Arithmetic, Writing.

*Fourth Class.*—J. Donaldson, C. Knapp, E. Humphries, M. Elliott, A. Clarkson. *Studies:* Reading, Spelling, Grebo, Mental Arithmetic.

*Fifth Class.*—H. Robeson, M. Moore, B. Killan, S. Smith, E. Williams, M. L. Rambo, L. Godfrey, E. Chandler, M. Spear, F. Payne. *Studies:* Alphabet, Spelling, Reading.

The examination of the Boys' School occupied Tuesday until sun-down. Our native teachers, Messrs. W. H. Kinekle and T. C. Brownell appear to have labored faithfully. During the examination they both delivered appropriate addresses.

Other addresses were delivered by Francis Hoskins, William White, William Sparrow, and John Wilson.

A dialogue was recited by Charles Morgan and E. P. Messinger, on the recently concluded Treaty of Peace between the Cape Palmas and Rock-town people.

The classes, with studies of each, were as follows :

### FIRST DEPARTMENT.

*First Class.*—Charles Morgan, Francis Hoskins, William White, William Sparrow, E. P. Messinger, Alonzo Potter. *Studies:* Grammar, Arithmetic, Geography, Philosophy, Mental Arithmetic.

*Second Class.*—J. D. George, J. W. Davis, Joseph Bullock ; History, Bible, Bible History, Arithmetic, Grammar, Philosophy, Mental Arithmetic, Geography, Speller and Definer.

*Third Class.*—Russell Leacock ; Bible.

## SECOND DEPARTMENT.

*First Class.*—Joseph Turner, John R. Paddock, Martin P. Valentine ; Smith's Geography, First History, Swift's Philosophy, Part First Arithmetic, Testament.

*Second Class.*—James Marion, J. P. Gallagher ; Geography, Philosophy, Mental Arithmetic, Grebo, Testament.

*Third Class.*—Richard Killen, O. J. Hammond ; Geography, Arithmetic, Grebo, Testament.

*Fourth Class.*—Harry Cunningham, Adam Empie, Lawlin Spear, Channing Moore ; Testament, Spelling, Grebo, Arithmetic.

*Fifth Class.*—Hugh Collins, Edward Appleton ; Reading and Spelling.

*Sixth Class.*—B. Wisner, Ben. Johnson, Herbert Page, Robert Shirley, Dabe ; Reading and Spelling.

## ORPHAN ASYLUM.

On Wednesday the members of this interesting Institution, sixteen in number, and about as many day-scholars, were present. The indefatigable teacher, Miss Alley, though in extremely low health, continued her efforts to advance the scholars until the very day before the examination, after all being unable to attend. Rev. C. C. Hoffman conducted the examination, which gave evidence of the pains bestowed upon the scholars.

The Scholars from Roektown, and two from Fishtown, twelve in all, were examined at the Orphan Asylum on Thursday. Their teachers, Mr. G. T. Bedell and Mr. Samuel Boyd, were present, and conducted the examinations with propriety and interest.

## MT. VAUGHAN.

The examination at this place was held on Friday. The day-scholars, with those connected with the High School, who were present and examined, numbered *forty-five*. The progress of the boys, with some exceptions, appeared to have been pretty good. The writing alone was quite unsatisfactory.

In the Female Day School taught by Mrs. Thomson, there were *thirty-two* children, generally small and but little advanced. Still, Mrs. Thomson has done good service to the Colony for the past fifteen years, by communicating the elements of knowledge to this large class of children.

## CHINA.

## JOURNAL OF REV. J. LIGGINS.

SHANGHAI, Oct. 6th, 1856.

In compliance with a resolution of the Committee, I keep a daily Journal; and at the desire of the Bishop, I this month write an account of the manner in which my time has been spent, and of other things which I deem of interest.

Four days after our arrival I commenced the study of the language. The Bishop advised me to make myself familiar with the sound and literal meaning of every word, in a little book which contains the Creed, Lord's Prayer, Ten Commandments, Duty towards God, and Duty towards our neighbor. The sounds of the characters I learned from my Chinese teacher. The Bishop very kindly furnished me with both their original and derived meanings. Beside becoming familiar with the sounds and meaning of each character, I committed to memory the whole of this little book, as I was informed that it contained words and phrases which would very frequently occur in the Gospels, and which are in constant use by the missionaries when preaching to the Chinese, or conversing with them on the subject of religion.

A month was spent in accomplishing this. On Monday, Aug. 4th, I commenced the Gospel of St. Matthew, and am now nearly through it. In company with the Rev. Mr. Williams, I have regularly spent an hour in the morning with the Bishop, reading and translating what I had learned on the previous day; and receiving from him much valuable information concerning the grammar, idiom, &c., of this unique language. I feel greatly indebted to the Bishop for his endeavors to enable me to make a right commencement, (so all-important in acquiring any language,) and also, to the Rev. Mr. Keith, for assistance rendered during the two weeks that the Bishop was absent on a visit to Foo-chow.

On Monday and Tuesday, July 28th and 29th, I attended the Semi-Annual Examination of the boys in the boarding school. I thought they did credit to themselves, and to their teachers, Mrs. Keith and Miss Fay, in the studies which they pursue in English; but how they acquitted themselves in their Chinese studies, of course I could not judge. The Bishop, however, expressed himself as much gratified with the progress which they had made in both departments since the last examination.

The members of the boarding schools receive daily instruction in the truths of our holy religion; and Christians at home should earnestly pray that the precious seed of the Word may find a lodgement in their hearts, and spring up and bear much fruit to the praise and glory of God; and that the secular knowledge which they receive may be the means of fitting them for more extensive usefulness in the service of the Redeemer. On

Sunday, Aug. 24th, at the desire of the Bishop, I took charge of a class composed of 13 of the boys of the School, for instruction in the Holy Scriptures. They have been two years in the school; and they vary in age from 12 to 15 years. I expect to teach them regularly on Sunday afternoons, until I am able to go out and preach in Chinese.

On Sunday, July 13th, I went to Trinity Church. Thanksgiving services for the restoration of peace in Europe were held, and an appropriate sermon was preached by the Rev. John Hobson, the British chaplain. At the conclusion of the sermon, he made an appeal for a floating Bethel for Seamen. He has received \$1500 towards the object; and no doubt the effort to obtain "a hulk, to be fitted up as a floating Chapel, to be set apart permanently for the purposes of Divine worship, and to be made in other respects available for the religious welfare of the sailors," will be successful.

In the mean time, two services are held every Sunday, on board a ship kindly lent for the purpose. As the various missionaries in Shanghai have been invited to conduct the services in turn, it falls to the lot of each missionary to go to the Bethel about once in every three months. Many of the 6000 seamen who annually visit this port, behave in the most scandalous manner; entering the houses of the Chinese, and carrying off whatever is valuable, and often maltreating the inmates besides. The influence of these men upon the Chinese is pernicious in the extreme; and therefore it does not seem to the missionaries that they are stepping out of their line of duty to accept the above invitation, and otherwise encourage efforts to promote the reformation and salvation of this class of men.

During July and August a severe drought prevailed in this province, and the rice plant and cotton tree suffered considerable damage, and the yield has been only about two-thirds of what it usually is. During the prevalence of the drought, various means were made use of to propitiate the gods; such as having processions in their honor, fasting, and performing various penances. I saw one of those processions, and was grieved at beholding the evidences it afforded of the superstition and idolatry of this people. The Chinese believe that such calamities as drought, freshets, epidemics, &c., are visited upon them *principally* on account of the wickedness of those in power; and it is customary for the principal officer in the region where the calamity prevails, to engage in fasting, prayer, and the offering of sacrifices. In the 1st volume of the Chinese Repository, mention is made of a severe drought at Pekin, in 1832, and the prayer offered on the occasion by Taukwang, the emperor, is given. In it occurs this language: "The sole cause of this calamity is the daily deeper atrocity of my sins."

In a proclamation issued by the Wang, the magistrate of Shanghai, on the 24th of July, the following language occurs: "On account of the long drought, I, the city magistrate, have been fasting and offering sacri-

fices, and in company with the Saoutæ of this place and others, have been walking the streets, solemnly engaged in prayer. Although a slight rain has been obtained, it was not sufficient to penetrate the earth; and I, the magistrate of the district, feel deeply ashamed. I am unable to conciliate Heaven, and am agitated and profoundly distressed on account of it."

I have officiated three times at the English service held in the Bishop's residence, and twice at the Seamen's Bethel. I have also preached once at Trinity Church, for the Rev. Mr. Hobson. During the last six weeks, it has been my practice, on each afternoon, to walk out on some of the roads leading to the numerous villages in the vicinity of Shanghai. This has been for the double purpose of taking needful exercise and circulating tracts. Among the large numbers whom I have met, passing to and from the city, I have never failed to find some who could read. I have never had a tract refused; and they are generally received with thanks. I can, however, do little more at present than ask them to read them carefully telling them it is teaching concerning the religion of Jesus—the only good, the only true religion; and then inviting them to come to the Chapel on Sunday, and listen to the preaching of the "Blessed sound doctrine," as the gospel is called here. I take great delight in doing this, and also, in teaching the boys on Sunday afternoon; which is all I can as yet do among the Chinese. I hope, however, soon to understand enough of the language to render it expedient to enter the houses, and read to the people from the Scriptures, and converse on what is read, and I ardently look forward to that time when I shall be able to make known, to this people, in their own language, the wonderful works and the wonderful love of God.

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#### REPORT OF THE REV. C. M. WILLIAMS.

SHANGHAI, *Nov 5th*, 1856.

BEING still engaged in the study of the language, and necessarily cut off from all direct Missionary work, the materials for a journal are wholly wanting. I must therefore content myself, at this time, with the simple mention of the progress made in studying Chinese.

Have finished reading the Gospel of St. Matthew. In this we were assisted by the Bishop, to whom we went every morning. Since it was completed, have reviewed it with my teacher; shall now commence St. Luke's Gospel, and shall ask assistance in such passages only as I cannot find out the meaning from my teacher; have also learned all of the morning service used in the chapel, and the communion service, so that I can now join in the prayers and praises which are offered in the house of God; besides this, have committed to memory the ten commandments, the duty towards God, and the duty towards our neighbor.

MISSIONARY WORK OF FEMALE ASSISTANTS  
IN CHINA.

JOURNAL OF C.

*Wednesday, July 2d.*—Visited my day-school in the morning—21 present. For the first time, I acted the part of mediator between two little girls, one of whom had struck the other in the eye. I led the little offender to her injured companion to ask her forgiveness, and to tell her she would not do so again. All the children seemed amused at the result.

Their hair to-day was beautifully dressed with flowers. The scarlet blossoms of the pomegranate, and the snowy flowers of the eape jasmine had a very pretty effect, contrasted with their dark hair. The custom of dressing the hair with natural flowers is very common among Chinese females, and the simplest wild flowers are often used for this purpose. They, however, strip off their green leaves, which robs them of half their beauty. Artificial flowers are also used abundantly when natural ones cannot be obtained.

Being the first day of the Chinese month, the teacher presented his bill to-day. The Chinese, as accountants, are remarkably accurate, and write their bills out very neatly.

*Thursday, July 3d.*—Engaged in school and with the three women until twelve o'clock. One of them is a person who came some weeks ago, and expressed her desire to be instructed. She seemed rather more intelligent than people of her age and circumstances usually are in China. She said she was old and stupid, but in her heart wished to be a disciple of Jesus, that her soul might be saved. It was gratifying to see the interest which old Nien-ka-boo-boo manifested in this woman, assuring her that she, too, had been quite as dull and stupid, but the Holy Spirit had enlightened her understanding and enabled her to learn the doctrines of Jesus.

*Sunday, July 6th.*—Communion at the Chapel in the morning. After the service, visited the day-school as usual, and found 25 scholars. While waiting for them to collect, I spent half an hour with the old women, the teaching of whom, I find, requires more exertion than a class of my juvenile pupils.

In the afternoon, having finished the usual Sunday lessons with my class of girls, I read to them from "Little Henry and his Bearer," which has lately been translated into this dialect, and printed in the Roman character. Some of them are very anxious to learn to read books written in this character, and I have selected five or six, and promised to teach them as soon as summer is over.

Before the evening service we had the pleasure of reading our letters from home.



*Sunday, July 13th.*—Left home early this morning in order to avoid the heat, and spent the usual time with my day-school. Soon after I leave them the bell rings for the first service, and they then assemble in the Church to hear the preaching.

On my return home I found the old women, who come several times a week for instruction, waiting for me. In my absence the girls had been teaching them, and they had a new lesson prepared for me. To one of them, who has been coming but a short time, I addressed the question—“How many souls have you?” She looked confused, and to assist her I further asked, “Have you one, two, or three?” She was silent for a moment, as if endeavoring to recall something she had heard on the subject, and then replied, “Three souls and six animal spirits!” This was new doctrine to me, and I listened carefully to all they had to say on the subject. The Chinese believe that a man has three wung, (souls) and six puk, (animal spirits.) The puk die with him, but the three souls survive; one of them goes to be judged, one remains with the body in the tomb, and the third dwells near the tablet in the ancestral hall, and is the object of continual offerings.

*Monday, July 28th.*—Our usual summer vacation commenced to-day. The children are full of joy at the prospect of two weeks' play.

The examination in Chinese, at the boys' school this morning, was attended by nearly all the members of the mission. The scholars acquitted themselves with much credit to themselves and to their teachers.

*Saturday, August 8th.*—Old Nien-ka-boq boo made known to me to-day her intention of removing into the city about the middle of the eighth month. She proposes to follow the same occupation by which she earned her living before she was baptized.

*Wednesday, August 13th.* Of the 21 children present at the day-school this morning, six had finished St. Matthew's Gospel, and were reading Genesis. The Scholars were to be dismissed to-day for the holiday generally given at the middle of the seventh month. They will re-assemble again on Sunday.

After the exercises with the children, the old woman, who has been for more than a year learning the creed, came to me saying, that Mr. Syle would not admit her into the number of candidates for baptism until she could bring from me a certificate of her ability to repeat the creed. To-day she got through with it rather better than usual, but showed the same entire ignorance of its meaning as on former occasions.

*Thursday, August 14th.*—Commenced my school duties to-day. The girls seemed anxious to recite their lessons, and I, too, was glad to be with them again. When I first entered this school, now five months ago, the whole school was divided into two reading classes; this division still continues, and each class is engaged in reading during the first half hour

of every other day. Since Mareh they have read through the Book of Genesis and the Gospel of St. Mark, and to-day they began St. Luke.

While with my two blind pupils to-day, I told them of a man who had died last night on our premises. He had often been chan coolie for us, and was in the habit of sleeping in our servant's apartment. When I said he died very suddenly, old Nien-ka-boo-boo expressed great concern, and added, "How is it that those who do not wish to die are called away, while I, who am so longing to go, Jesus is unwilling to call?" This is not the first time she has expressed this desire to depart, and she feels, so far as I am able to judge, that for her it will be far better.

*Sunday, August 17th.*—The congregation in the chapel this morning was large and very attentive. Mr. Tong preaches now quite regularly, and it is most gratifying and encouraging to hear the word of God dispensed by a native minister.

After the morning service I took my usual ride into the city, and good it was to see everything so refreshed by the recent showers. I heard a few days since, that many of the missionaries who preach in the city were complaining of their small congregations. My informant attributed the small attendance complained of to the influence of the priests, who have been persuading the people that the long continued drought was in consequence of their attending the religious services of foreign teachers. May He who causes the early and the latter rain to descend upon the earth, send his Holy Spirit into their hearts, and prepare them to receive the Word which has been so long preached to them in vain.

When I reached the church I found the children attending the service. When it was over they all repaired to the vestibule, and we were soon engaged in our pleasant work of recitation and instruction. After I had dismissed them, I spent some time with the poor old woman who, Mr. Syle had just informed me, had repeated the Creed tolerably well, and had received his permission to learn the Lord's Prayer. I went over the first few clauses many times with her, and promised to hear her recite them the next time I came.

*Monday, August 18th.*—The cool north wind to-day has been quite invigorating, and the labors in school were performed without any feeling of weariness. In my classes I have been much encouraged by those who were studying St. Matthew in the literary style. After reading the lesson they render it into this dialect, and their knowledge of it is further tested by asking them the meaning of each character. A portion of the afternoon was occupied in preparing the lessons for to-morrow. I began reading 1st Timothy with my teacher to-day.

*Tuesday, August 19th.*—The ordinary routine of daily duties. Occupied in school in the morning, and with my teacher in the afternoon.

*Wednesday, August 20th.*—Noticing a new face among my day-school children to-day, I asked the name of the new-comer. Some of the others

replied that she had just come, and that the teacher had not yet assigned her a name. When the teacher entered I renewed the subject and asked him why her old name would not do. He replied that her name had not a respectful meaning, and he intended giving her another. This is very frequently done when a child enters school, and the name then given is the one by which all her schoolmates call her.

*Sept. 11th.*—The time devoted to the instruction of the old women was unusually pleasant to-day. One of them confessed, for the first time, that she was a sinner, and added, with much earnestness, “Before I knew about the religion of Jesus, repentance was out of the question, but now I do truly repent and believe in Jesus.” He alone to whom all hearts are open knows her true motive in coming here, but I have lately been much encouraged to hope she is sincere.

*Sept. 26th.*—Old Nien-ka-boo-boo came to-day to pay her last visit to me. She intends moving into the city to-morrow. With regard to the temporal advantage to be derived from this arrangement, we have had many misgivings; but I earnestly hope that in her intercourse with the other communicants, she may impart some of her zeal to them. She will attend all the services at the Church in the city, and I have promised her a seat among my scholars, whenever they are reciting the catechism, so that she may keep up her knowledge of them.

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## INTELLIGENCE.

AFRICA.—The following letter has been received from the *Rev. Mr. Rambo*, dated *Bassa, 14th Nov., 1856*:

You will see that I am at last preaching the Gospel to both Natives and Liberians. I rejoice to be able to sow the Gospel seed, for perchance some may spring up and bring forth abundant fruit to the honor and glory of God.

I returned one week ago from a tour of five days down the beach to New Cesters and Tradetown. The farthest point I reached is thirty miles distant. I preached in ten villages fourteen times to Kroomen and Bassas, numbering in the aggregate at least 300 persons. My largest congregation numbered about sixty persons. The largest village I saw, contained from 250 to 300 persons. The Gospel has seldom been preached in these places. The slave trade was formerly carried on at both places to an alarming extent, but now only lawful trade is carried on. I was well received and quietly listened to by the Natives.

Thank God, my health continues pretty good, though at times I am threatened with intermittents.

I baptised a young man two weeks since, who professed for weeks a change of heart. I am still encouraged in my work among the Liberians. But to succeed well among the Natives, a central station should be opened; they are too distant to be systematically operated on. Will the Committee authorize the primary steps next year towards this desirable object?

The Bishop's estimate contemplates the building of the house, about which I wrote some time since. Still, whilst there is no colleague to divide my labors with me, this station cannot be fully established. A day school might at least be opened, and grounds prepared for future Missionary work.

STATIONS IN THE INTERIOR.—The Committee have long felt the importance of establishing stations in the interior, both for the sake of affording places in the highlands to which the Missionaries might resort for change of air, and for the gradual extension of Missionary work among the Natives, more removed from the coast. The following extracts, the first from Bp. Payne, the second from Mr. Rambo, refer to these, and appropriations have already been made for the commencement of both:

*Extract from a Letter of Bishop Payne.*

I would especially call the attention of the Committee to my proposition to establish a Station on *Na-Tea-Su*, sixty miles in the interior, amongst the mountains, above the Falls of the Cavalla River. We have Native Agents ready to engage in this work. Their expenses will be little beyond what they are at present. I would call attention, also, to the Station on Mt. St. John, or D'ja Mountain, in Mr. Rambo's district.

*Extract from a Letter of the Rev. Mr. Rambo.*

BASSA COVE, Nov. 29th, 1856.

My last was dated only *ten* or *twelve* days ago. I am now prepared to report on the site proposed on the St. John's Mountain for a central Mission Station. I will do so briefly.

Left this place morning of 21st instant; ascended the St. John's River twelve miles to Benstown the first day; spent the night, as rain stopped us in this same (small) village.

22d.—Walked twelve miles through forests, along winding, muddy, rough, almost impassable paths in places to Gia's town, on the side of the mountain, two miles from the summit. We ascended gradually during the last six miles of our journey.

*Sunday, 22d*, was spent in Gia's town (very small and uncomfortable); preached to 25 people.

*24th*.—Ascended to the summit, walking two miles from Gia's town, the road being steep in some places; found primitive forest, and an elevation of about 200 feet above Gia's town, and perhaps 500 feet above the sea. The sides near the top very rocky, though the forest fine. On the very top is a plain or level (all covered with forest) of some fifteen to twenty acres, and comparatively free from rocks and stones. The soil very rich loam on a clayey foundation.

Abundance of the best building materials to be found just on the spot. Springs not distant. Such is the St. John's or the D'ja Mountain. Distant from Upper Buchanan by the present route twenty-six miles, but in a straight line perhaps less than twenty. But the present path is too winding and hemmed in to be used by the Missionary or Missionaries who may settle permanently on that fine spot, if the Board agree to establish a central native station there.

A straight road should be opened direct from the highest point on the St. John's to be reached by canoes—twelve miles from the mouth, direct to the mountain. This would not be, perhaps, over eight or ten miles. Still, to make it six feet wide an expense from \$75 to \$100 must be incurred. This road I deem necessary, and some light bridges also, before it would be safe for an unacclimated Missionary to attempt to travel it, which must be principally by hammock.

This cannot be used in the present narrow, winding, rough path. I had to walk all the way from Ben's town on the river to the mountain.

Bishop Payne recommends you, (as I understand), to open the central native Bassa Station on that mountain—well he may. Were he to visit it, I think he would be confirmed in his opinion, as I am in mine.

1. The elevation of from 500 to 600 feet, is sufficient to test the comparative health of the marshy coast and the highland interior

2d. There are at least five towns (though small), within three or four miles of the site I selected, and a dozen more within *seven* or *eight* miles in all directions, which in the aggregate may number 1000 souls.

3d. These people not only have never heard the Gospel regularly; (and so are in great need), but from all accounts, so far as I can ascertain, will welcome and hear with pleasure a Missionary, and will give as many children as we desire for schools.

4th. As before (in a former letter) stated, new villages will be built up as fast as desirable within three miles of the Missionary Station, (as in other instances), the inhabitants of which will hear and perchance speedily receive the Gospel.

The Rev. J. Seys, special agent of the American Colonization Society, accompanied me, and thinks as I do about the beauty and probable healthiness of the location, and the feasibility of promoting the Missionary work

throughout all that vast region. He has chosen a site on the mountains fifty miles N. E. of Monrovia, as in his view better adapted to his proposed mountain colony, yet for a mere Mission Station, thinks with me that the spot above described is a most desirable one for our purposes.

You thus have some facts and considerations. I will write more in detail in my Journal which I will forward early, *in time for the Shirley*.

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### WORK OF GRACE IN THE CAPE PALMAS ORPHAN ASYLUM.

THROUGH the kindness of the Rev. Dr. Newton, Rector of St. Paul's Church, Philadelphia, we are permitted to make the following extracts from a letter written by the Rev. C. C. Hoffman, who has charge of the Orphan Asylum, in addition to other duties connected with the Cape Palmas Station. The particulars herein given are certainly most interesting and encouraging:

“Everything is going on in a satisfactory manner. I have morning and evening prayers with the children, and a general supervision of everything. And you will heartily rejoice to hear that the God of Love has manifested his presence amongst us. I had, for some days, observed among the children an increasing interest at our morning and evening prayer. And on the evening of the 31st of July, one of the girls asked me, if I had any objection to some of the older ones, going to the school-room to sing hymns. “Certainly not,” I replied, it would give me pleasure to have them do so. I heard their voices in the evening, and about 8 o'clock, when the bell was rung for them to go to the wash-room, I thought I would go over, join them in a hymn, and dismiss them. I found them gathered together, sobbing and singing. I soon found they were all *apparently* deeply affected with a sense of their sins. So I talked and prayed with them, and sending the youngest to bed, I continued my conversation with the older ones, some of whom I learned, had gone without their supper to sing and pray together. I had at our evening devotions, for some days previous, been speaking of the spirituality of God's law, and of the im-

puted righteousness of Christ. On Monday, the first of August, I was obliged to leave my little flock, to take Miss Alley to Cavalla, and did not return till Tuesday. That evening the girls met again; and again I joined them. Each came and stood by my side, and told me of her sense of her sinfulness, and of her hope in Jesus. To each, I spoke as her case seemed to demand. A solemn silence pervaded the room, and the Spirit of God seemed to be moving upon their souls—some were in tears. We sung together, "I lay my sins on Jesus," after which they went quietly to the dormitory. Their general conduct has been in accordance with their Christian profession. They have gone to their work, and attended to their studies with faithfulness. On the seventh of August, I was obliged to leave them again for Cavalla, to attend our Convocation, and you may imagine my regret to do so, under the interesting state of feeling in which I left the little ones. But it was the work of *God*, not mine. And when He called me away, He could work as well without, as with me. I was absent from Thursday till Monday, and I came back to find six of the oldest girls rejoicing in the hope of pardoned sin and acceptance with God. On Saturday all had gone to the end of the Cape, a retired and beautiful place, and among the high bushes, knelt in prayer, and sang the praise of Jesus. There He met with them, and filled them with joy and peace. They came away with light hearts. Jesus had been found of those who sought him. He had received the little ones, laid his hands on them, and blessed them. I heard nothing of this till my return on Monday. About 4 o'clock, the smallest children came to say they had done their work, and would I let them go to walk, "Yes," and away they went with light hearts; an hour after I went to the school-room and found the door locked. When opened, I found the older girls seated together. Asking the cause, they said they were consulting in regard to coming to see me up stairs. I told them they could come, when they felt disposed, and left them. Soon afterwards they came and told me they thought their sins were forgiven, for Jesus' sake. One I stood in doubt of; and when I asked her what she had to say, she replied, with a sad look and voice, "she could not say she

felt her sins forgiven." I was pleased with her answer, for it assured me of her sincerity. I had a blessed talk with them. We sang together and prayed. I briefly explained the subject of Confirmation to them, and reminded them of the Holy Communion, to which I shall hope to receive five of them next month, perhaps six. The whole demeanor, manner, and expression of these children, indicate the greatest sincerity, and give me the sweetest assurance, that the work is God's. You will with me, therefore, thank God for His *grace*. You will rejoice in these first fruits from the Orphan Asylum. You will be encouraged and be glad to see your labors for Africa, owned of God, blessed in the salvation of precious souls, whose life and conversation may yet win hundreds more to the Lord's fold, and swell his praise throughout eternity.

I was, this morning, (as I have frequently been before,) pleased with the selections of texts made and repeated by the children at morning prayer. One said, "Love not the world nor the things of the world;" another, "Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world;" and another, "Let your light so shine before men," &c. While I have only thought it well to say to the *five*, "Come, confess your Saviour before men," the Spirit of Jesus seems to be in the *little ones*, also, they are so good. I must exercise my judgment in regard to them and watch their conduct. It may be some more are fit for a profession of faith. It is a blessed thing thus to labor for Jesus, and see Jesus manifest himself in our midst. And how it proves our ways are not his ways." See! he removes my beloved wife, and they no longer have her influence or instruction; then he takes their faithful teacher and leaves them without a female instructor; and then, when I am *alone*—yea, even when *I am away*, He works in them! Even so, Lord, be thine all the praise forever and ever.

Now, dear brother, without telling you how the Almighty is working with us at our other stations, or how blessed a Convocation we had, save that *sixty-eight* came forward to the Communion, most of whom were natives, I must close, hoping you may hear from other sources what I would like to tell myself.



Ah! are none coming out to help us? Well, while God is with us, we shall go onward whether they come or not. We can, however, but *pity those* who, with all necessary qualifications, refrain from giving themselves to the work of God. The Saviour's language is ours, "Oh, ye of little faith!" *Be assured we are strong in the Lord*, even though men withhold their help. They who come must come willing to suffer and ready to die. They who come must so feel the love of Jesus in their hearts, that it can burn brightly even, if need be, in an atmosphere of coldness, indifference, and ingratitude. For so, oftentimes, the missionary feels who labors among the heathen. The salt and the light must be within, shining directly from the Sun of Righteousness on his soul, and not reflected from anything without, for darkness surrounds us. Farewell.

With love, your brother and fellow-soldier in Christ,

C. C. HOFFMAN.

CAPE PALMAS, Aug. 12, 1856.

## Acknowledgments.

FOREIGN MISSIONS.			
THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums from Jan. 20, to Feb. 15, 1857.			
<b>Maine.</b>			
Gardiner—Christ.....	67 00	Dorchester—St. Mary's.....	22 00
<b>Vermont.</b>		Hanover—St. Andrew's.....	35 00
Bellow's Falls—Immanuel.....	8 00	Hopkinton—St. Paul's.....	3 65
Brattleboro'—St. Michael's.....	6 80	Jamaica Plains—St. John's, (of	
Rutland—Trinity.....	15 00	which, S. S., \$19 25).....	60 00
Windsor—St. Paul's, ½.....	5 00	Lowell—St. Anne's, (of which,	
	34 80	\$4 69 from S. S. for Af.).....	31 00
<b>New Hampshire.</b>		Newton Centre—Grace, China,	
Portsmouth—St. John's.....	36 00	\$6; Africa, \$6; Female	
		Orph. Asylum, Af., \$25.....	37 00
<b>Massachusetts.</b>		Medford—Grace.....	30 00
Amesbury—St. James'.....	2 33	Pittsfield—Hon. Edward A.	
Boston—Grace, S. S.....	81 00	Newton: his first semi-	
Messiah, ed. 2 children in		annual personal contri-	
Africa.....	20 00	bution for 1857.....	50 00
Trinity, S. S., \$57 67; ditto,		Salem—St. Peter's.....	1 <sup>00</sup> 00
Christmas offering, for		Vandeukenville—Trinity.....	11 00
Africa, \$30 60.....	88 27	Wilkinsonville—St. John's.....	12 00
Brookline—St. Paul's, \$97 75;		Wood's Hole—Messiah, \$20; S.	
S. S., \$55 31, by Rev. Dr.		S. Miss. Soc., \$4 25.....	24 25
Stone.....	153 06	Miscellaneous—"H. L. M." for	
		Africa.....	1 00
			761 50
		<b>Connecticut.</b>	
		Bristol—Trinity.....	20 08
		Brookfield—St. Paul's, S. S.,	
		part of Christmas off.....	10 00
		Cheshire—St. Peter's.....	12 14
		Fair Haven—St. James', \$30;	
		S. S., \$13 35, by Rev. W.	
		E. Vibbert.....	43 85
		Guilford—Christ, ½.....	15 00
		Middletown—Christ.....	41 31

<i>New-Haven</i> —Trinity, Epiphany offerings . . . . .	63 00	
St. Paul's, \$100, Af., S. S.; \$15 for Church at <i>Cavalla</i> . . . . .	115 00	
<i>New-London</i> —St. James' . . . . .	60 33	
<i>Plymouth</i> —St. Peter's . . . . .	15 00	
<i>Stamford</i> —St. John's . . . . .	49 63	
<i>Wallingsford</i> —St. Paul's . . . . .	13 73	
<i>West Haven</i> —Christ, $\frac{1}{2}$ , \$3 90; S. S., ed. Af., \$3 70 . . . . .	7 60	
<i>Weston</i> —Emmanuel . . . . .	5 00	
<i>Winsted</i> —St. James' . . . . .	8 00	479 67
<b>Rhode-Island.</b>		
<i>Newport</i> —Zion, Ladies' Mite Soc., \$6; An Epiphany offering, \$5 . . . . .		11 00
<b>New-York.</b>		
<i>Albany</i> —Holy Innocents . . . . .	25 00	
<i>Astoria</i> —St. George's, \$36; S. S., ed. J. W. Brown, Af., \$20 . . . . .	56 00	
<i>Brooklyn</i> —Christ . . . . .	275 00	
Grace . . . . .	66 81	
<i>Canton</i> —Grace . . . . .	6 00	
<i>Delhi</i> —St. John's . . . . .	11 41	
<i>Dobb's Ferry</i> —Zion . . . . .	11 00	
<i>Goshen</i> —Rev. J. J. Robertson, D. D.: his private contribution to African Mission, 2d payment . . . . .	25 00	
<i>Greenbush</i> —Messiah . . . . .	3 40	
<i>Kinderhook</i> —St. Paul's . . . . .	4 26	
<i>Kingston</i> —St. John's . . . . .	13 00	
<i>Maspeth</i> —St. Saviour . . . . .	26 50	
<i>Mechanicsville</i> —St. Luke's, \$3 87; additional, \$1 . . . . .	4 87	
<i>Myersville</i> —Trinity . . . . .	5 00	
<i>New-York</i> —Church of the Ascension, ann. coll. for Greece, \$100; China, \$150; Africa, \$219; support of Ann Glover, \$20; gen'l, \$2,232 87c; H. O., \$50; Mrs. M., \$50 . . . . .	2821 87	
Juvenile Miss. Ass. of Church of Ascension, ann. cont. for Greece, \$25; Chi., \$25; Africa, \$25; Carrier Dove, for Sunday schools in destitute places, \$35 33 . . . . .	110 33	2932 20
St. Mark's, a friend and parishioner, by Rev. Dr. Anthon . . . . .	100 00	
St. George's, by Rev. Dr. Tyng . . . . .	2224 75	
Holy Innocents, offerings of children, Af. . . . .	10 00	
St. Peter's, \$156 54; from a boy, whose mother was born in Greece, \$1 . . . . .	157 54	
St. Luke's . . . . .	102 15	
St. Mark's, by Rev. Dr. Anthon, from monthly offerings, China, \$25; Africa, \$25; China Mission school, \$15; general, Foreign Missions, \$35 . . . . .	100 00	
<i>Calvary</i> , \$304; Ed. F. Zimmermann, Esq., of Buenos Ayres, \$250, all for Missions in South America . . . . .	554 00	
Holy Communion, by Rev. Dr. Muhlenberg, part of Ep. coll. . . . .	600 00	
<i>New-Brighton</i> —Christ, S. S., Christmas offgs. . . . .	36 90	
<i>Philipstown</i> —St. Philip's Ch. in the Highlands . . . . .	9 50	
<i>Poughkeepsie</i> —Christ . . . . .	133 04	
<i>Rhinebeck</i> —Messiah . . . . .	14 50	
<i>Schenectady</i> —St. George's, per Rev. Wm. Payne . . . . .	15 00	
<i>Stillwater</i> —St. John's . . . . .	1 13	
<i>Troy</i> —St. John's . . . . .	45 00	
St. Paul's . . . . .	106 68	
<i>White Plains</i> —Grace . . . . .	33 00	7708 64
<b>Western New-York.</b>		
<i>Binghamton</i> —Christ, from Mrs. P. Waterman, Chi. . . . .	10 00	
<i>Candor</i> —St. Mark's . . . . .	5 00	
<i>Geneva</i> —"R." special payment to order of Rev. C. C. Hoffman . . . . .	35 00	
<i>Rochester</i> —St. Luke's S. S., first annual pay't scholarship Fem. Orph. Asylum, Cape Palmas, \$75; same for Africa, \$4; from the box of a little friend (deceased) of Mr. Hoffman, \$3 . . . . .	62 00	
<i>Tioga Co.</i> —Waverley, Grace . . . . .	7 00	139 00
<b>New-Jersey.</b>		
<i>Burlington</i> —St. Mary's, Epiphany offering . . . . .	31 41	
<i>Camden</i> —St. John's, Chi., \$8 50c; Af., \$13 50 . . . . .	22 00	
<i>Elizabeth</i> —St. John's, (of which \$20 for Africa) . . . . .	51 62	
<i>Hudson</i> —Holy Trinity . . . . .	18 24	
<i>Jersey City</i> —Grace, Africa . . . . .	20 85	
<i>Middletown</i> —Christ . . . . .	8 44	
<i>Milburn</i> —St. Stephen's . . . . .	20 00	
<i>Mount Holly</i> —St. Andrew's . . . . .	25 00	
<i>Newton</i> —Christ, \$4; S. S., \$6 77 . . . . .	10 77	
<i>Perth Amboy</i> —P. M., by T. N. Stanford, Esq. . . . .	3 00	
<i>Princeton</i> —The offering of a child . . . . .	0 49	211 82
<b>Pennsylvania.</b>		
<i>Bloomsburg</i> —Columbia Co. St. Paul's, Af., $\frac{1}{2}$ . . . . .	10 00	
<i>Freeport</i> —Trinity . . . . .	12 00	
<i>Indiana Co.</i> —Indiana, by Rev. R. W. Oliver . . . . .	6 00	
<i>Lycoming Co.</i> —Muncy, St. James' . . . . .	20 78	
<i>Marcus Hook</i> —St. Martin's, \$8; S. S. to Yang-he-Ding, China, for Missionary purposes, \$7 . . . . .	15 00	
<i>New Milford</i> —St. Mark's . . . . .	8 00	
<i>Philadelphia</i> —St. Andrew's, general, \$470 75; ed. in Liberia, \$84; Male S. S., for Af., \$40 38; China, \$40 39; col. Fem. and Infant S. S., Martha R. Moore, scholarship, Af., 2d instalment, \$20 . . . . .	655 52	

St. Paul's, a member, for John W. Thomas, scholarship, African Mission, \$20; S. S., \$280.....	300 00
Grace, S. S., 16th annual cont. for ed. of 10 children under Bp. Payne, Af.....	200 00
Mrs. L. Biscoe.....	5 00
H. & L. Washington, Af., \$5; Chi, \$5.....	10 00
St. Luke's.....	580 00
Christ.....	50 00
Philadelphia Co.—Port Richmond, Messiah.....	4 00
Mantua, St. Andrew's.....	6 00
Pittsburg—St. Peter's.....	27 30
Pottsville—Trinity.....	40 19
Reading—Christ.....	50 00
Williamsport—Christ, S. S., anniversary offerings for Chi., \$6 25; a working man. \$1.....	7 25
York—St. John's.....	28 33 2035 37

Delaware.

Christiana Hundred—Christ, for Mrs. Syle's day-school for girls, at Shanghai, China, \$40; S. S. of do. for do., \$8 05.....	48 05
Claymont—Ascension, \$5; S. S. to Yang-he-Ding, for Missionary purposes in China, \$14; Mrs. J. B. Clemson, ed. boy, China, 7th payment, \$25.....	44 00
New-Castle—Emmanuel, \$29 15c; S. S., \$3 08.....	32 23
Smyrna—St. Peter's.....	6 00
Wilmington—St. Andrew's....	83 25 213 53

Maryland.

Anne Arundel Co.—St. James', Rev. Mr. Morsell, West River Sewing Society, (collected in the spring of 1855, and remitted in a check, June, 1855, which check was lost).....	30 00
Baltimore—St. Luke's, offerings for 1856, \$12 91; offerings for 1857, \$30 76.....	43 67
St. Paul's, by Rev. Dr. Wyatt.....	98 91
Charles Co.—Nanjemoy, Rev. Robert Prout, annual Epiphany offering.....	100 00
District of Columbia—Mount Alban, St. Albans.....	16 00
Washington Parish, Christ, additional by Ino. P. Ingle, Esq.....	5 00
Trinity, for Miss Catherine Jones' School, Shanghai.....	5 00
Kent Co.—Chester Parish, for Af., \$43 32, (of which \$18 30, collected after sermon by Rev. Mr. Henning,) S. S. African scholarship, \$25.....	68 32
Washington Co.—Lappon's Cross Road, St. Mark's, to Rev. C. C. Hoffman, for St. James' Church at Hoffman Station, Africa.....	20 00

College of St. James', the offertory of the College Chapel, \$50, to Rev. C. C. Hoffman, for Chapel at Hoffman River Station, Africa; \$50, general.....	100 00 486 90
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Virginia.

Alexandria—Grace, S. S.....	10 00
St. Paul's, S. S., \$67 77; colored, S. S., \$36 78.....	104 55
Fairfax Co.—"A Virginia Ch. woman,".....	2 50
Rt. Rev. Bishop John's, for Af.....	25 00
Fredericksburgh—St. George's.....	75 00
Halifax Co.—Roanoke Parish, Christ, \$30 and \$5.....	35 00
Christ.....	5 00
Old Point—Little Henry's Missionary Box.....	1 00
Richmond—St. James', China, \$25; Greece, \$25; Africa, \$13 03; S. S. for Africa, \$28 97; colored S. S. for Africa, \$8.....	100 00
L. J. Randolph, for Africa.....	20 00
Staunton—Trinity.....	46 00
Winchester—Christ Ch., Frederick Parish, Africa, \$20; Mrs. Williams, \$20, to male school, under Bp. Payne; China, \$30; Greece, \$16 56.....	86 56
Wheeling—St. John's.....	13 75 523 36

South Carolina.

Aiken—Anonymous.....	5 00
Beaufort—St. Helena, \$25; do. by Rev. H. R. Scott, Af., \$265 85.....	290 85
Clarendon—"B.".....	52 50
Charleston—St. Peter's, \$108 50c; Ladies' Sewing Society, \$60, by Rev. H. R. Scott.....	168 50
St. Michael's, Af., \$58 77; Chi., \$2 50, by Rev. II. R. Scott.....	61 77
St. Philip's, \$235 13; col'd congregation, \$12 65; Infant S. S., \$8, by Rev. H. R. Scott. Bible class, for St. Philip's, scholarship No. 12, in the Fem. Orph. Asylum, Af., \$75.....	330 78
Calvary, for Af, \$14 86; several children, by Rev. H. R. S., \$5 25.....	50 11
Holy Communion.....	46 00
Cheraw—St. David's, \$14; S. S., \$2.....	16 00
Waccamaw—All Saints', for African Mission.....	240 00
Winyaw—Prince George, for Bishop Payne, Af.....	1 00
Do, for Bp. Boone, Chi....	1 00 1263 51

Georgia.

Augusta—St. Paul's.....	53 00
Rome—St. Peter's.....	5 00 58 00

Florida.		<i>Dayton</i> —Christ, \$12; S. S., \$32. 44 00	
<i>St. Augustine</i> —Trinity, Epiph. collection.....	11 00	<i>Gambier</i> —Rev. E. C. Benson..	9 00
Alabama.		<i>Granville</i> —Rev. John L. Bryan .....	5 00
<i>Huntsville</i> —Nativity.....	55 00	<i>Norwalk</i> —St. Paul's.....	17 00
Mississippi.		<i>Painesville</i> —St. James', ½.....	8 07
<i>Church Hill</i> —Christ, ½.....	25 00	<i>Steubenville</i> —St. Paul's, Fem. S. S. for Shanghai, Chi..	20 00 172 82
Louisiana.		Michigan.	
<i>West Baton Rouge</i> —From E. C. L., by Rev. C. Goodrich.	5 00	<i>Battle Creek</i> —St. Thomas.....	7 50
Tennessee.		<i>Detroit</i> —Mariner's Ch.....	8 41
<i>Jackson</i> —St. Luke's.....	15 55	<i>Ontonagon</i> —Ascension .....	6 00 21 91
Kentucky.		Wisconsin.	
<i>Frankfort</i> —Ascension .....	25 00	<i>Ashpoo</i> —St. Oluf's Ch.....	2 50
<i>Lexington</i> —Christ, ½.....	29 55	<i>Delafield</i> —St. John Chrysostom, from one of the S. S. classes.....	15 00
St. Matthew's, 3d annual collection, for ed. Africa, "Wm. Wilberforce," by Theo. Brown.....	60 65	<i>Madison</i> —Grace, S. S.....	10 00 27 50
<i>Versailles</i> —St. John's, a member.....	1 00 116 20	Iowa.	
Illinois.		<i>Davenport</i> —St. Luke's .....	20 20
<i>Chicago</i> —St. Ansgarius.....	7 50	Missouri.	
<i>Graad Detour</i> —St. Peter's.....	6 00	<i>Pike Co.</i> —Calvary, by Rev. J. T. Worthington.....	5 00
<i>Lockport</i> —St. John's, S. S.....	2 00	<i>St. Louis</i> —Christ, \$118; subscription of Rev. M. Schuyler, Rector, to 20 copies of the <i>Cavalla Messenger</i> , \$10.....	128 00 133 00
<i>Peoria</i> —St. Paul's, S. S., ed., Africa.....	25 00		
<i>Peru</i> —St. Paul's, by Rev. A. J. Warner .....	3 13	Total, Jan. 20, to Feb. 15, 1857.	\$14,562 07
<i>Rockford</i> —Emmanuel.....	25 00 68 63	Less acknowledged in Feb. No. as contributed through Rev. H. R. Scott, from Charleston, S. C., particulars of which given above.....	150 00
Ohio.		Amount previously ack...	\$10,927 64
<i>Cleveland</i> —St. Paul's. ....	34 75	Total Oct. 1, '56, to Feb. 15, '57.	\$25,489 71
<i>Cuyahoga Falls</i> —St. John's, \$8 28; S. S., Africa and China, \$6 72.....	15 00		
<i>Defiance</i> —Grace, children's annual offering, for Af.....	10 00		
<i>Dresden</i> —Zion, \$6; S. S., \$4, Af. and Chi. ....	10 00		

CORRECTION—Texas, Brownsville, Church of the Advent.—We are sorry to find that, in the list of contributing parishes, published in the Nov. and Dec. Nos. of Spirit of Missions, 1856, due credit was not given to this parish; \$5 were received and acknowledged in April number.



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